# An Abridgement of the notable woorke of POLIDORE VERGILE conteignyng the deuisers and firste finders out aswell of Artes, Ministeries, Feactes & ciuill ordinaunces, as of Rites, and Ceremonies, commōly vsed in the churche: and the originall beginnyng of thesame Cōpendiously gathered by Thomas Langley.

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Cum priuilegio adimprimendum solum.

Thom. Tanner

TO

TO THE RIGHT vvorshipfull sir Antony Denny knight his daily oratour Thomas Langley vvisheth prosperitee and long continuance of vvorshippe.

ACTANTIVS writeth that certain philosophers of Epicures sect did sore bewayle the estate of mankinde, as weke and far vnder the degre of beastes, because thei wer by nature fensed as well trō all displeasures & grefes of vnseasonable ayre, as armed againste the assautes and inuasions of their enemies, and onely man destitute & voide of all suche and

other like ſuccours & purueighaunces: For bothe beaſtes & birdes haue euery one accordyng to their kynde ſkynnes, hides, or fethers, to ſuſtein the ſharpenes of the cold, and to bere of the ſtormi raynes and tẽpeſtes, & alſo weapõs as hornes, tuſkes, and other like munimentes too reſiſt their foes, or at the leaſt thei haue agilitee and ſwiftnes, to eſcape and preſerue them ſelfes frõ daunger Cõtrarywiſe mankynd is of his nature ſo delicate and tẽder that he can abyde no heate, no colde, no raynes, nor tempeſtuous wether: ſo feble alſo he is that his membres be not able to helpe his owne wekeneſſe, muche leſſe too vnderſtãd or auoide the power of his enemies. But if theſe groſſe and carnal Philoſophiers hadde

wite

withdrawē their heartes frō bē-
wyng the behauour of the body,
and applied their mynde to the
contemplacion of the worthines
of the solle, they should haue wel
perceiued their owne errour, the
base and vile cōdicion of beastes
the high dignite of the solle, & the
excellent noblenes of man. For
albeit this fraple and yearthly
body of oures is not so strong as
the brutishe carkeses of beastes
be, yet by reason of their grosnes
they be vnfit to receiue the spirit-
tual solle of man, or to be mete
instrumentes of the same, where
as the imperfection of mannes
bodye is abled by the inuentiue
and politike reason of the solle
whiche deuiseth all necessaries,
for the vse of the sayd body by all
endeuoure and industrye. And

that manne, whiche can shifte for himselfe, decline frō thynges hurtfull, forsee also thynges to come, is iudged & reputed worthye the title and name of a manne, so he likewise farre excelleth al kindes of liuyng creatures, whiche although thei bee better armed with the giftes of nature, yet for defaute of reason to gouerne the same, thei be far inferiours to the noblenes of manne, whiche knoweth through the dotes & qualites of the solle too deuise all necessaries fit for his affaires and businesse.

Wherefore me thynke them worthy of high commendacion, that haue bent them selues wholy to adorne and garnishe this life mortal, with their inuencions, & to accomplishe the feble indigēce of

of our condicion, by the diligence of their prouision: as thei haue excogitated & imagined any arte wherby the commen welth of the worlde is preserued, or any other handy craftes or ministeries too the maintenaunce ayde and comforte of the body. Howbeeit thei be worthy to haue greatest laude and praise, that by their deuises haue found out the sciences liberall, wherewith the diuine and imperiall parte called the folle of manne is bewtified: yet maie we not therefore forgette writers of meaner thynges, but be of deutie bound to make some worthy memoriall of their benefites declaryng our kindnes toward thē: to the intente other might bee incoraged to enterprise the acheuyng of like endeuoures to the great

ayd and preferment of the whole common wealth, considryng that their suche deuises shalbee regestered to their perpetuall fame & renoune. And seeyng that the artes and craftes, with other like feates, whose inuentours be contained in this booke, are in this realme of Englande occupied & put in daily exercise to the profet of many and ease of all menne, it were in myne opinion bothe a poynt of detestable vnkyndnes, and a parte of extreme inhumanite too defraude theim of their praise and perpetuall memorie, that wer autours of so great benefites to the vniuersall worlde. For as a beneficiall gift conferred to a man that hath nede therof, is of the owne proper nature commēdable, so if the receiuer of

that

that so liberall benignitee, shewe hymselfe in mynde inwardly obliuious and forgetfull, or in dedes outwardly vnthankefull, it is naturally hated, and as an vnnaturall vice abhorred.

In consideracion whereof I was moued to take in hande too compile out so well as my learnyng would serue me, in a breefe some suche thynges, as Polidore Vergile hath copiously gathred to gither by muche readyng, by lōg study, & hath written with greate lernyng, conserning the inuentours of thynges, to thentent the autours of suche necessary artes might not be forgottē, & Polidore for his great payne and trauaile in collectyng and celebratyng the said artes and sciences might receyue thankes accordyng to

his desertes. And althoughe the booke translated might haue been for the diuersitee of matter profitable: and for the authours high lernyng laudable, & finally to a good translatoure commendable, yet in so muche, as for the greatnes, it should haue been to the berers greuouse, & for lengthe to the reders tediouse, I thought it best to omit some parte, not bycause any thyng was superfluous, or otherwise written thē wel But for as muche as many thynges mighte bee taken diuersly, and other wise then thei wer mēt. Therefore I haue not admitted any thyng in too this abridgemente, whereby the reader maie bee iustely offended, nor haue on the other syde omitted any suche sentence, that either cōcerned the

title,

title, or that mighte in any parte please or profit the readers. And as Polidore in his booke written in latin dooth pretende to replenishe & enriche latin menne with delectacio and knowlage of thinges delectable & worthie knowlage, not myndyng to derogate either any laudable ceremonies, or to define vpō any matter, now or then beeyng in controuersie: euen so I muche desirouse, accordyng to the litle talent that God hath giuen me, to dooe all menne good, haue translated the saied booke of Polidore into oure Englishe toungue, to the ende, that also artificers and other persons not expert in latin, might gather knowlage and take pleasure by the readyng therof.

ALTHOVGH this booke be but

but ſimple & vnfitte to be preſen-
ted to your good maſterſhip, ye
it ſemed of verye right due to bee
offered to you bicauſe you haue
bene alwaies, as the mooſt parte
of men repoꝛte, and many by ex-
perience can teſtifie, not onely en
flamed with deſire of knowledge
of antiquites, but alſo a fauoꝛa-
ble ſuppoꝛter of al good lernyng
and a verie Mecenas of all to-
warde wittes. Wherfoꝛe I dedi-
cate this boke to your Maiſter-
ſhip foꝛ the confoꝛmitie of the ar-
gument beyng to your foꝛeſaied
deſire coꝛreſpõdent: In ſomuche
as it conteigneth the oꝛiginal of
all ciuill artes and handecraftes
and alſo the inuentoures of all
ſuche ceremonies as bee vſed in
the churche. And here playnely
maie bee perceiued what the ſcri-
pture

pture of GOD commaundeth, what thynges mennes pollycye haue diuised for the setting furth of good order, and what hath crepte in to the congregacion to the peruertyng of our faithe and seducyng simple people with superstition: as these manyfolde swarmes of popish religiõs, that here emõg vs were not long ago vsed, with other papisticall baggage. And I tooke it to bee my bonde dewtie to bestowe the first frutes of my labours (albeit thei bee verie slender and rude) after suche sorte, that thei might be, not onely a continuall monument of the speciall loue and mynde that you haue too further the knowlage of the trueth and abholishe ignorauunce, hipocrisie, and all other like peinted holines: but also

so too bee a testimonie of my ho-
nest and louyng herte toward all
fauorers of good learnyng and
most specialli toward your Ma-
stershipe, whose worthie fame mē
of pure liuyng and high know-
lage doo so extoll, bothe for your
alacritee and redinesse in preser-
ryng the blessed woorde of God
and the sincere setters furthe of
thesame, that you nede nothyng
the testimonie of my commenda-
cion. Notwithstandyng when o-
portunitee shalbee giuen me, I
shall not apere slacke in this be-
halfe, desiryng you in the meane
tyme to take this litle booke into
your tuicion, so dooyng you shal
bolden and encorage me hereaf-
ter to employe more earnest la-
boure in doyng some thyng that
maie redownd to your perpetu-
all

all memorie and renoune: Pray-
yng in the meane tyme for the
long continuaunce of your
Maisterships in health
felicitee & encrease
of knowledge
in our lorde
to whom be onely ho-
nour for euer.

E
P
ICH
DI
EN

## The fyrſt Chapiter.

¶ The original of the Heathen Goddes.

WHAT

WHAT tyme the ſpi-
rites of the aire
(whō the ſcri-
pture callethe
rulers of thys
worlde) began
to geue anſwe-
res of Prophe-
cie out of Images made to reſemble
mortall menne, and by their wicked
ſubtelties dyd pretend thē ſelfes ſome
tyme to be of the nomber of good ſpi-
rites, ſome tyme Goddes celeſtiall,
and ſometyme the ſoules of valiaunt
lordes: they brought men into ſuche
errour, and perplexitee, that in ſhort
ſpace they dyd all togethet alienate
mens heartes from the religion and
reuerence of the verye God. And for
ſomuche as their ſpirituall nature is
ſubtile, they vſurped ꝑ name of good
Angels. For after the opinion of an-
tiquitie, not onely to euery man, but

Ephe. vi.

also to euerye singuler place and familie were allotted two Angelles:

Good angels

Wherof the one wente aboute to endomage vs: the other with all endeuour studied to profite vs. These inuaded particularly euery house, conueighed them selues into mennes bodies, and closly in their entrailes imbecilled their health, procured diseases, illuded their heartes with fantastical visions and dreames: And by suche mischiefe enforsed menne to repayre to them for helpe, and enquire their oracles and answeres, whiche of purpose had doubtfull vnderstandynges: lest their ignorannce should be perceyued. By these deceiptfull meanes, they were so deified, that sundery people after diuerse sortes chose theim goddes, and with greate reuerence worshypped them. For suche menne, as euery nacion had attained any speciall commoditee by: to the furtherannce or garnishyng of their liuyng, or buylders of cities, or lodies excellent in chastitie, or menne puissaunt in armes, were honored for goddes, as the Egyptians had Isis: the Affrians Neptune: the Latines Faunus

Oracles doubtfull.

What men were deified.

Isis.

Neptunus.

nus. the Romanes Quirene, Athens Pallas, the Delphians Apollo, the Cretians Iupiter, & Assirians Belus, and manye countries had diuerse other goddes, & some whiche is shame to speake, worshypped brut beastes, & tooke theim for goddes, by reason wherof the Grecians had the opinio that the goddes had their beginnyng of men. And thus when menne withdrewe their phātasies from imagerie to the spirites inuisable, they persuaded them selues that there wermany goddes, & of no smaller nombre then mortal men. Faunus. Pallas. Apollo. Iupiter. Belus.

Of this varietie of opinions the Philosophiers, whiche laiyng away al priuate and publique affaires, employed all their studie in tracyng out thetrueth, toke occasion to dispute of the nature of goddes diuersely. As Thales Milesius, which fyrst serched suche maters, sayd that God was an vnderstandyng, that made and fashioned all thynges of the water as matter precedent. Pythagoras called him a liuely mynde, that pearsed and passed through al thynges, of whom all liuyng creatures receyued theyr Opinions of the philosophiers. Thales.

Cleanthes. lyke: and Cleanthes defined God to be the ayre.

Anaxagoras. Anaxagoras estemed him to be an infinite mynde, whiche

Chrysippus. did moue it selfe, Chrysippus thought he was a natural power endued with godly reason, Some were of the opinion that there was no goddes. As

Diagoras. Diagoras and Theodorus affirmed plaine that there was no God at al.

Protagoras. Protagoras reported that he knew no certaintie of the Goddes, wherefore the Atheniens banished him out of their empire.

Epicurus. Epicurus graunted there was a god, but suche one as was neither liberal, bounteful, nor that had any regarde of thinges: that is to say, God is no God, but a cruel & vnkynde monster.

Anaximander. Anaximander supposed the Goddes to be borne and not to dye tyll after

The Egyptians. many ages. The Egyptians bycause of the antientie of their lunage, faine the Goddes to haue begonne among theim, and that they were but twoo and euerlastyng: the sonne whō they called Osiris, & the Moone that was named Isis. Notwithstandyng La-

Saturnus father of the goddes. ctācius writeth, that Saturnus was the first father of the goddes, whiche

begat

degat Iupiter, Iuno, Neptune, Pluto and Glauca by his wyfe Ops. And for the benefites that they shewed to their subiectes, they were deified of them. But in suche varietee of opinions it is a thyng difficile too determine the first offspryng of the goddes both bycause they be but vayne, and also sprong out of mortal humanitie. And againe to speake of God as he is in his supernatural essence is a thyng dangerous, bycause we can neither behold the resplident brightnesse of his maiestie with oure corporal eyes, nor with any quickenesse of wit comprehende his infinite might, as the Poetes Simonides dyd declare verie well: for when he was required of kyng Hiero to shew him what thyng and of what sorte God was, he desired to haue one day respite: when he asked him the nexte daye, he praied to haue two dayes: and so often as the kyng enquired of him an answere he encreased the nomber of the daies of deliberacion: the kyng meruelyng that he doubled so many tymes the daies, enquired why he dyd so: For (quod he) that I desire the thyng

To speake of the nature of God is dangerous.

Simonides.

and muse onat, the more obscure and intricate it semeth to me. The whiche thyng if the Philosophiers, whiche lyke to blynde wayfarers, wandrynge in darkenesse had done, they would not haue diuised so many lyes to offende or displease their creator. For it is better to be ignorant in the trueth, then to reache errour. Therfore to cõclud (as Macrobie writeth) there is but one God, subiecte to no mutabilite, of all naturall thynges one eternal, of all naturall thynges the cause principal, whiche saieth by his Prophet Esaie, I am God, afore me there was no other, neither shalbe after me, with out beginnyng, onely euerlastyng, of whom Virgil writeth thus.

One God.

Heauen, and yearth, and the vvater large,
The bright circle of the heauenly sphere,
The spirite all fostereth: and hath ful charge
Passyng through all, to guyde it euery vvhere.

AND Plato saieth there is but one God, and affirmeth that this worlde was

was created by hym: and was called God, bycause he geueth freely to men all thynges good & profitable, and is of all goodnesse in this worlde the cause principal, fountain and spryng. what God is

## The.ii. Chapiter.

¶ The principles of natural thinges.

ALBEIT it was conuenient to haue begonne this present treatise of declarynge the principles of naturall creatures, and so consequently to haue expounded the originall of the Goddes, forsomuche as they haue their beginnyng of the same thynges: yet the reuerence that I haue to the true God, whiche was afore all other creatures, moueth me to begynne at hym as the cause principal of the rest. Therefore as concernyng the causes of thinges, I wyl shewe fyrst the myndes of the Philosophiers that be moost probable, vntyl I come to the trueth self. Thales one of the seuen wyse men of Greece holdeth opinió that water was matter of all thynges. Contrary wyse Heraclitus an Ephesian and Hippasus Water is cause material.

Fyre.

Foure elementes.

fus suppose al to be procreated of fire
Empedocles saieth the foure elementes
were the causes of thinges as Lucretius writeth.

Of vvater, earth, aire, & firye glede,
All thinges natural duely procede.

Aire.

Anaximenes thynketh al thynges to haue their beginnyng of the aire.

Atomos

Metrodorus affirmeth the vniuersal worlde to be eternal without beginnyng or end. Epicurus one of Democritus disciples putteth two causes Atomos or Motes & vacuite or emptines, of these he saieth, that foure elementes come. These are the opinions of the Philosophers, that were men without the knowledge of God: but (as Moses & Iosephus recorde) the scripture concludeth that God made all thinges of nothing in the beginnyng, as S. John saieth al thing was made by him. And therfore (as Lactantius writeth) let no mā be curious in searchyng of what stuffe God made these great and wonderfull workes, for he fourmed thē al of nothyng by the power of his mightie worde. For as David the prophet singeth, he spake the worde and they were made, he gaue cōmaunde-

The worlde was made of naught.

cõmaundement and they were crea-
ted. Of the same opinion is Plato in his booke called Tymæus. Plato.

## The.iii. Chapiter.

¶ The procreacion of man, the diuersitee of languages, and diuision of nations.

THE most famous wri-
ters of naturall hysto-
ries (as Diodorus re-
corderh) spake of two
sõdry maners of birth:
and first stocke of man-
kynd. For they whiche contend that
the world was vngenerate, and with-
out any daunger of corruption, saye
also that man hath bene in a certaine
perpetuite without beginnyng. Of
this opinion, were Pythagoras, Ar-
chitas, Xenocrates, & Aristotle with
other Peripatetekes, affirmyng that
al thinges in the eternal world, whi-
che haue bene or shall hereafter come
to passe, be by generation endles and
without beginnyng, and haue onely
a circuite and course of generations,
wherin both the birth & natural reso- Two opini-
ons of the
birth of man.

lucion of thynges may be perceyued.

The second opinion.

Other that suppose this worlde had both an originall cause of beyng and shal also sustein an end by putrifaction, hold opinion that man had a time of his generacion. For this cause the

The Egyptians opinion of man.

Egyptians report that men wer fyrst borne among them, aswell by reason of the fruitful rankenes of the soyle, and seasonablenes of the ayre, as by cause of the riuer Nilus, whiche, for the lustye fatnes of the slyme, dothe procreate diuerse kyndes of beastes, & hath in it selfe naturally a certeyn power nutratiue. For in the countree of Thebais

Mice engendred of the mudde.

Mice be engendered of the mudde: Wherfore men of those parties merueil muche, when they be holde the fore partes of them to the brest walowe & moue sensibly in the mire, and the hinder partes as yet no thyng fashioned but all out of shap.

The story of Psammatic.

Neuertheles Psammaticus their kyng, desiryng to knowe in what countrie men were fyrst begotten, deuised this meane. He caused .ii. yong infantes newe borne to be deliuered to his heardmen to be brought vp among his cattel, & cõmaunded that no mã shuld speake

speake any word to them, because he would know what word they would speake first. Then two yeare after, when the herdmen opened the doore where they were noursed, they stretched out their handes and cryed Becos, which in the Phrigians language signifieth bread. Thus it was knowen that the Phrigians were the eldest linage and first borne. The Ethiopians, of this coniecture, thynke them selfes to be the first, because no man would come out of any other place into that region, and they of that partie bee by a generall consente called borne bread, and (as Diodorus sayeth) it is probable that those vnder the Meridional equator should be the ancientest of al. For seyng the heate of the sunne dryeth vp the moysture of the yearth, and hath also of it selfe a power to geue and preserue the life of thynges, it is like that the place whiche marcheth nerest to the sunne should bryng furth first liuyng creatures. For that cause Anaximander taught that men first sprong of water and yearth warmed with liue-

Ethiopians opinion of man.

Aborigines.

Anaximander.

ly

ly heate. Empedocles in a maner cõfirmeth the same, where he writeth, that euerye particular membre was seuerally made & proporcioned of the yearth (as a mother) and so to haue bene compacted and cõglutinated by heate and moysture into the perfecte figure and shappe of a man.

Democritus. Democritus thinketh menne were fyrst made of water and mudde tempered together.

zeno. Zeno iudgeth the cause of mankynde to haue proceded of the newe worlde. And menne to be onely begotten by the ayde and comfort of the diuine fyre, that is the prouidence of God.

Poetes. As for the Poetes, some faine howe man was made out of softe claye by Prometheus, some say that they sprong of the hard stones that Deucalion and Pyrrha cast, and thus muche is of ẏ vaine opiniõs of Gẽtilitee. But to speake the truth (as scripture teacheth) ẏ beginnyng of manne was in Jurye.

God made man. For God when he had finished the worlde, did create the fyrst mã Adam of the yerth in the felde of Damasce, as some thinke.

Adam the fyrst man. Thus Adã made by God mariyng his wife Eue was auctour and be-

beginner of the whole posterite and linage: But forsomuche as God fourmed but one man, and indued him w one kynd of speche onely to vtter and declare the thynges that he conceyueth in his mynde: men perchaunce wyl meruelle, what the cause should be that there be at this daye so many diuerse lāguages, that accordyng to the varietee of countries ther be sondry speches. And therfore I thought it conuenient to shew the occasion of ꝑ same. What tyme Nemroth the sone of Cham that was sonne to Noe, after the vniuersall flud went about to withdrawe men (whiche dreade the daunger of drounyng) from the feare of God, supposyng all their hope to consist in their owne might & power, perswaded them to buylde a towre of suche altitude, that the water should not be hable to ouer flowe it.

Diuersitee of speches.

Religion.

Babilon.

Whilest they were thus earnestly occupied about their enterprise, God deuided their speches in suche sorte, that one of them could not perceyue another by reason of the discord and disagreyng of their languages. And thus began the diuersytee of tonges

that

that we vse & haue nowe. The same occasion was that the posterities of Noe were dispersed and scattered a broade. For when one could not vnderstand anothers language, it came to passe that euery mā departed into sundry prouinces and countries, and there named places wherof they had the gouernaūce, & also cities, whiche they builded, after theirowne names as Eusebius testifyeth. The sōnes of Noe were Sem, Cham, and Iaphet. The yssue of Sem was Elam, whereof the Elamites came. Assur, of whom the Assirians were named Arphaxad was auctoure of the Arabians and Lud of the Lidians: the children of Cham were Chus that named the Ethiopians, and Mesre the beginner of the Egyptians. Chanaan of whom the Cananites had their name: the linage of Chus was Saba wherof the Sabees came, & Euila auctoure of the Euelites. And semblably we must be leue that of them came al other nations and people of the worlde, whiche be now in so great nombre, that they cannot easely be nombred & counted.

Deuision of nations.

Sonnes of Noe.

Auctours of the names of countries.

The

## The. iiii. Chapiter.

¶ The beginnyng of mariage and sundry rightes of the same.

GOD after that he had fully accomplished, and perfectly polished the world and the rest of his creatures were in their kind cõsummate, then (as Moses teacheth) made man last of all, to be lorde and soueraigne of the whole bodye of the world, as one to whom the other his worke should be subiect in obedience bycause he was fashioned after his owne lykenes. And lest so worthye a creature should by death perysshe, or the world might wante his gouernor and ruler, it lyked him to make woman out of the bodye of man, and so with the bond of matrimony combined them together, ỹ they should not lyue after the maner of brut beastes: Therefore hath God ioyned Adam & Eue in mariage in Paradyse afore they knewe synne, that by the cõgression and company of these two seres and kyndes, their yssue might be enlarged & replenisshe the whole world.

*Institucion of wedlocke.*

*Mariage beganne in paradise.*

In

Cecrops.

In this sorte was matrimonye instituted, albeit antiquitee reporteth Cecrops kyng of the Athenias to haue ordained matrimony, for which cause he was reported to haue had two faces. But all countries dyd not entre like bond of matrimony, nether kept it after one fashion. For the Numidians, Egiptians, Indians, Hebrieus, Persians, Parthians, Thracians, and almost al the Barbarians, euery one according to his substance maried wyues, some .x. some mo. The Scithians, the Scottes, and Athenians vsed their children and wyues in common, and occupied with them abrode openly lyke beastes. The Massagites maried euery one a wyfe but they vsed thē cōmonly. Among Arabians it is the maner that al kynsmē should haue but one wife, and he that came to meddle with her, shoulde set his staffe at ꝑ doore: for their custome was to beare a staffe, albeit she lay euery night by the eldest: by this meanes they were all brethren. An adulterer was there condemned to death, whiche was perceiued by this if he were of another familie or kynred

The maners of diuers nacions in maryages.

Massagites.

Arabians.

Punishment for aduoutry

ted. Where chaunced on a tyme a strauge thing worthy to be had in memorye, there was a certayne kynges doughter of excellent beutie, whiche had.xv.brethren, that loued her all interely well, and vsed therefore one after another to resorte and companye with her: she beganne by suche dayly daliaunce to be werye of theyr wanton companye, and deuised this feate, she prepared staues lyke her brothers staues, and bi and bi, as one was gone, she set a staffe at the doore lyke to hys, and by that deceyte the other when they came too the doore, supposyng one to be within preased no further: and it fortuned on a day when they were all together in the court, one of them departed from the other and repaired to her house, and when hee espied a staffe at the gate, thinkyng it too be some aduouterer, for he was assured that he lefte hys brethren in the court, he ranne to his father and accused hys syster of aduouterye: but when the matter was knowē, it was perceiued that he had falsely sclaundered her. The Assirians and ẏ Babilonians bought theyr

A storye.

Biyng of wiues.

wyues in open market at a common pryce, whiche custome among the Sarracens and Arabiens yet styl remayneth. The Nasamones when they be fyrst maried, vse to suffer their wifes the fyrst night to lye with all her gestes, in the worshyp of Venus, & from thencefurth they kepe them selues chast, and pure of liuyng. A certayn people of the Carthagens, whiche border on Egypt, were wont to offre suche maydes as should bee maryed to the kyng of that regiō, to defloure whom it pleased hym. In Scotland also the vsage was that the Lorde of the towne should lye with the bryde afore her husbande: but for somuche as it was vnsittyng to be frequented among Christians, their kyng Malcolme the third of that name aboute the yere of our Lorde. M. xciii. dyd abolisshe that beastly abhominacion, & ordeyned that euery mayde should geue the Lorde for the redemption of her maydenheade a croune of golde. Some people liued single, as certain nations called Cristæ & Esseni amōg the Hebrues, whiche did abhorre the calamities and trouble in Mariage.

Nasamones.

The vse of Scotland.

Malcolme kyng of the Scottes.

Single liuers

Weds

Wedlocke was obserued synceryle and reuerently of the Romaynes tyl deuorcement began, which although it be an occasion that women should more earnestly keape theyr chastitee, yet our religion doth scarcely permit it. One Spurius Serullius, the yere after the cyte was founded. CCCCC. xxii. (Marcus Pomponius and Caius Papirius beyng Consulles) fyrste sued a deuorce frō his wyfe, because she was barren: for whiche facte albeit he toke openly another afore the censoures that he dyd it because too haue yssue, yet he was among the common sorte euyl spoken of. This decre of deuorcyng was take out of the lawes of Moses, which made ꝑ fyrst constitucion of that matter, yet was there thys dyfference, for by Moses it was onely lawful for the husband to forsake his wyfe, but the Romaynes decree gaue theim bothe lyke lyberlye. The rytes of Mariage were diuers in Rome, the maner was that two chyldren should leade the bryde and another bare afore her a torche of whyte thorne in worshyppe of Ceres, that lyke as she wyth fruytes of the

Deuorcement.

Spurius Serullius.

Moses ordeined deuorcementes.

Rites of mariages.

the yearth dothe norysche menne: so the newe Bryde lyke an housewyfe shuld bryng vp her children. Whiche maner is vsed in Englande, sauyng þ in steade of the torche, there is borne here a basen of syluer or golde before. A garlande also of corne eares was set on her heade: or elles she bare it in her hande, or if that were not, when she came home wheate was scattered abroade ouer her heade in tokenyng of plentie and fruytfulnesse. Also afore she came to bedde to her husbande Fyre and Water were geuen her, whiche haue powre too purifye and clense: sygnifiyng thereby that she should be chast and honeste of her body. There were besydes these dyuerse rytes whiche I omit. The maides of Greece and Rome (as it maye appeare by Homere and Catullus) vsed customablye to gyde their pretitie with a lase or swathell till the daye of their mariage. The Bryde anoynted the poostes of the doores wyth swynes grease, because she thought by that meanes to dryue awaye all misfortune, wherof she had her name in Latyn. Neither might she

Fyre and water geuen in token of chastitee.

Maydes of Rome and Greece.

Vxor abyn gendo.

the step ouer the threshold, but must be borne ouer, to declare that she loseth her Virginitie unwillyngly, with manye other superstitious ceremonies whiche be to long to reherse.

## The.v. Chapiter.

¶ The institucion of religion and who worshopped goddes first with sacrifice.

IT is no doubte but men whiche at the first without any gouernour ledde an vplandysh and a rude maner of lyfe, dyd highlye auaunce in honoure and prayses theyr first kynges: & by the persuasion of the deuil, either for theyr wōderful mālynes and vertue, or to flatter the condicion of their dygnitie, or for some special benefite that they receiued by them, magnified them as goddes. Wherby it came topasse that kynges, beyng welbeloued of their people, lefte a greate desyre and feruentnes of them selues among theyr subiectes and posteritee: by reason wherof men made Images of them, to take a comfortable pleasure of the

Occasion of Idolatry.

Images of kynges.

beholdyng of them: Afterward be-
cause to encorage men to vertue and
chevalry, they reuerenced thē as god-
des, for euer valiant courage would
with more alacrite enterprise daūge-
rous aduētures for the cōmon weale
when they perceyued the noble actes
of worthy and puisant men, to be re-
compensed with honoure and laude
of the immortal goddes. Thus tem-
ples beganne fyrst to be buylded, and
newe seruice of the goddes, by the or-
Melisſus, dinaunce of Melisſus, in the tyme of
Iupiter, or not long afore. Albeit
that the trueth & very original maye
be absolutely knowen, let vs appoint
the custome of Idolatrye to haue be-
Belus. gonne in the tyme of Belus kyng of
the Assirians, whiche reigned in the
thre M.C. lxxx. yeare of the worlde,
whom the Babilonians fyrst wor-
shypped for a God, and set vp an I-
mage of him and therefore they that
thynke Idolatry hath endured from
the begynnyng of the worlde are de-
ceyued. Herodotus sayeth that
the Egyptians fyrst buylded alters,
temples, Images and made sacri-
fyce to the goddes, and after taught
them

them to straungers: Some suppose that Mercurye shewed with what ceremonies goddes should be honoured, some say it was deuised by kyng Numapompilius.

Diodorus thinketh that the Ethiopians did institute the rytes of sacrificyng to the goddes, whiche thyng Homere in his Ilias witnesseth, wher he telleth howe Iupiter & the other goddes went into Ethiopia to the oblacions that were customably made there, & also repared thyther to feele the fragrant odours, that perfumed frō the sacrifices. And the Ethiopians receiued for a reward of their holynes, that they should neuer be conquered, but euer liue in libertie, wout any bondage. Lactantius affyrmeth, that Melissus kyng of Crete did fyrst sacrifice, and ordeined other solemne rytes in the ceremonies of their goddes. In Italy Ianus and his sonne Faunus appointed sacrifices to Saturne, and after them kyng Numa set vp a newe religion. Cadmus out of Phenice, and Orpheus out of Trace brought fyrst into Grece the mysteries, solemnyties, dedicatyng of I-

Ethiopians.

Ianus.

Cadmus.

Orpheus.

mages, and hymnes of their goddes.

Cecrops. Albeit Herodotus sayeth that Cecrops kyng of Athens kepte all suche constitutions and ordinaunces out of Egypte into Greece, and fyrst inuocated Iupiter, founded Images, set vp alters, and offered sacrifices, that were neuer seue before in Greece. But to God almighty, whō we christians

Cain. honor and serue Cain and Abel fyrst
Abel. offered, and Enos fyrst called vpō the
Enos. name of God.

## The sixt Chapiter.

### Who founde the leters, and the nomber of them.

Letters. LETTERS, wherein is cōteyned the treasure of memorye, and by whom thynges notable be preserued in freshe remembraūce, after the opinion

Diodorus. of Diodorus, were fonde by Mercury
Menon. in Egypt, yet some say one Menon an
The Egyptians letters. Egyptian diuised them, but in steade of the letters they of Egypte vsed to signifye and declare the ententes and conceytes of their myndes by the fygures

gures of beastes, fisches, foules, & trees
Plinie sayeth, he euer thought that Plinie.
the Assirians excogitated the letters.
whiche Cadmus brought out of Phe-
nice into Grece, whiche were but. xvi Cadmus
in nomber. A. b. c. d. e. g. i. l. m. n. founde. xvi.
o. p. r. s. t. v. to these Palamedes ad letters.
ded in the battail of Troy other. iiii. Palamedes
θ. ξ. φ. υ. Simonides found as many added foure
ψ. ζ. η. ω. Whose power is cõteyned letters.
in our letters. Aristotle sayeth there
were. xviii. of þ olde α. ε. γ. δ. ι. ζ.
ι. κ. λ. μ. ν. ο. π. ρ. σ. τ. υ. φ. and
that Epicarmus put to the other two Epicarmus.
θ. and ω. Hermolaus supposeth he
put to υ. Herodotus writeth howe þ
the Phenicians that came with Cad- Cadmus.
mus to enhabite Thebes, brought let
ters into Grece, whiche were neuer
sene in vse there afore tyme. Some
thinke the Ethiopians inuented them,
and then taught them to the Egipti-
ans, that were one of theyr princes.
But Eumolphus telleth vnfaynedly Eumolphus.
that the beginnyng of letters did pro Moses.
cede of Moses, whiche reignyng long
afore Cadmus dates, taught the Je-
wes

wes the letters, & thence the Phenicyens receiued thē, & the Grekes lerned of thē. Whiche thyng is cōformable to the saiyng of Plinie afore rehersed for Jury is a part of Syria, & the Jewes be Syrians. Neuertheles I find by Iosephus that writyng was afore Noe his flud, for the sonnes of Seth wrote in .ii. pylers, one of bricke & another of stoone, the science of Astronomy, whereof that of stoone, in the tyme of Iosephus remained in Siria. Philo ascribeth the inuencion of them to Abraham, whiche was elder then Moses, albeit I had rather assigne to Sethes childrē the beginnyng of writyng. As for the Hebrue letters whiche be nowe, after the mynde of S. Jerome, were but newly inuented, & deuised by Esdras: for afore that tyme the Hebrues & Samaritesvsed al one caracters and print of their letters.

Sonnes of Seth found the letters.

Hebrue letters

The olde Grecke letters the same þ the Romaynes vse now, as Plinie cōiecturyth by a certayne brasen table that came frō Delphos, whiche was dedicated & hāged vp in a librarye in the tēple of Minerua at Rome in his tyme. They were brought into Italy by

by Euander & the Archadiens whiche came into Italy to enhabite there as Ouide telleth in his booke De fastis. Euander brought letters into Italy.

The Hetrurians had also a fourme of letters by them selfes, wherin the youth of Rome was instructed as well as in the Greke letters, whiche one Demaratus a Corinthian taught the Hetrurians. And like as the Grecians had enlarged the nombre of theyr letters, so the Italyans folowyng theyr example put to theirs, f. k. q. x. y. z. h. whiche h. is no letter, but a sygne of asperation f. they receiued of the Aeolians, whiche both among the olde Romaynes & Aeolians had the same sound & pronunciation that p. w an asperation hath, whiche we vse in writyng Greke wordes. And afterward Claudius Cæsar, as Quintiliane writeth, appointed yt it shuld be taken in the place of v. consonant as fulgus for vulgus, fixit for vixit. And euen so oure Englishemen vse to speake in Deuon, for they say finegre for vinegre, seale for veale, & cõtrary wise a vore for a fore, voure for foure And by processe of tyme it was vsed for ph. in Latyne woordes k. was Demaratus taught the Hetrurians letters.

The letter f. was taken of the Aeolians.

F. for u. consonant.

borowed

borowed of the Grekes, but no good auctoure vseth it in writyng Latyn q. was added because it hath a grosser sounde then c. The letter x. wee had also out of Grece, although (as Quintiliane iudgeth) we might well forbere it, in somuche þ they vsed for it ether c.s. or g.s. Likewise y. and z were fet from the Grecians z be vsed of vs onely to write Greke wordes.

q. letter.
z. letter.

## The. vii. Chapiter.

The inuencion of Grammer.

NEXTE the letters, the inuencion of Grammer must ordinarily succede, both because it is the foundacion & ground wheron al other sciẽces rest: & also for asmuche as it taketh þ name of leters. For Grãma in Greke signifieth a letter in Englisch. Grãmer is an art that doth cõsyst in speakyng and writyng without faulte, so that euery worde haue his due letters, and is diuided, after the mynde of Quintiliane, into twoo partes: the waye to speake congruite, and declaryng of Poctes. As Tully writeth, ther is required

Two partes of grammer.

quired in gramatiens, the declaracio of poetes, the knowlage of hiſtories expoſicion of wordes, and a certaine vtteraunce of pronunciation. It had the beginnyng of markyng and obſeruyng what was mooſt fytte or vnfittyng in communication, whiche thyng menne counterfettyng in their ſpeache made this arte, euen as Rhethorike was perceiued. For it is the duetie bothe of Grammatiens and oratours to haue a regarde & reſpecte howe to ſpeake. Hermippus ſaieth that Epicurus fyrſt taught the arte of Grammer, and Plato eſpyed and perceiued fyrſt the commoditee & profette of it. In Rome it was nothyng eſtemed tyl one Crates Malotes was ſent by kyng Attalus to the ſenate to teache it betweene the ſecond & thirde battailles of Punike, a lytle afore the death of Ennius þ poete. It is of all other ſciences the mooſt ſpeciall, for it ſheweth a meane & way to attayne all the reſt of the faculties and artes Neither can a man come or attain to any excellencie in any arte, oneleſſe he haue fyrſt his principles of Grammer perfectly knowen, and throughly perceiued.

Epicurus taught grammer fyrſt.

Crates taught grammer in Rome

Therfore in olde tyme Grammarl enswere called iudges and allowers of all other writers, & for that cause they were called Critici.

Antonius Enipho a scholemaster.

In this excelled Didimus and Antonius Enipho, whose schole Marcus Cicero resorted vnto diuerse tymes, after this affayres of the lawe were ended: Nigidius Figulus, Marcus Varro, Marcus Valerius Probus, & the arrogant Palemon with many other. Of the Grekes Aristarcus, Aristotle, and Theodoces were chiefe.

## ¶ The. viii. Chapiter.

¶ Of Poetrie, and Meter, and sundery kyndes of the same.

Poetrie.

POETRIE is a goodly arte: alwell because no other discipline can bee perceyued, except a manne studie it vehemently, for it comprehendeth al other sciences: as for that where other facultics be deuised by the pregnance, of mannes witte, this art onely is geuen of nature by a diuine inspiracion, _bout whiche Democritus

mocritus affirmeth ther could neuer be excellente Poete: for it procedeth not of art or preceptes, but of a natural inspiracion, and spiritual power. And therfore Ennius called Poetes holy, because they be by a special prerogatiue cõmended & praised to vs of God. The beginnyng of this arte is very ancient and as Eusebius saieth, it florished fyrst among the Hebrues, that were long afore the Grekes. For Moses the great capitain of the Iewes, what time he led them out of Egypte into the land of promise, passyng the red sea, which by the power of GOD gaue place to them, inspired by the holy ghost made a song of Exameter verses, to rendre thankes to God for that benefite.

Poetes be called holy of Ennius.

Hebrues were auctours of Poetry.

Moses.

AND Dauid the holy Prophete of GOD, after he was dispatched of all his affayres to warre, and escaped the assaultes and daungers of treason, liuyng in great peace, deuised many pleasaunt balades and tuneable Hymnes, of the praise of God in sundery hyndes of Meter. For as sainct Jerome saieth, the Psalter of Dauid goeth in as good nombre and mea-

Dauid

The Psalter of Dauid,

measures, as either ꝑ Greke Planudes, or ꝑ Latine Horacius, sometyme in Alcæus nombers, sometyme in the meter of Sappho, sometyme wt halfe measures. What is godlyer then the song of Moses in Deutronomie and of Esaias? more auncient then Salamon? more perfecte thē Job? And we maye worthely ascribe the inuencion of it to the Hebrues, but in deede Orpheus and Linus, and after them Homere and Hesiodus dyd fyrst polysche and adorne the Arte with all kynde of furnature. The Romaynes receiued it not tyll of latter tyme, for Liuius Andronicus (as Tully wryteth) CCCCC.xiii. yere after the cyte was buylded, Caius Claudius, Cēto and Marcus Tuditanus beyng cōsulles, set furth the fyrste Enterlude or fable a yeare before Ennius was borne. Afore those dayes it was had in suche dispyte, that if one had professed him selfe to be a Poete, he was taken for a murtherer or ruffian. The beginner of meter was God, whiche proporcioned the worlde, with all the contentes of the same, with a certain order, as it were a meter, for there is none

Salomon. Job.

Orpheus. Linus

Linius. Andronicus.

The worlde was made by meter.

noone (as Pithagoras taught) that douteth, but that there is in thynges heauenly and yearthly a kynd of armonye, and oneles it were gouerned with a fourmal concorde and discribed nombre, howe could it long continue? Al other instrumētes, that we occuppye, be all fashioned by a maner of measure. And Diodorus assigneth the inuencion of Meter, whiche the Poetes fulfilled with a spiritual influence, vse in their workes, to Iupiter as to almightie God.

Of Meters there be diuers kindes that hath theyr name, either of the thyng that is discribed therin, as heroical Meter is so called of the valiaunt deades of armes of noble men, that be cōteined in it, wherin also Apollo gaue his Oracles, therfore Plinie saieth we haue that Meter of Pithius Oracle: or of the inuentoure as Æsclepiadical or of the quantitee as Iambus, because it standeth of a shorte and a long, whiche Archiloc-us founde fyrst, or of the nombre of feete, as Exameter and Pentameter whiche is also called Elegiacal the sheppeardes songes, Daphnis the

Diuerse kindes of meter.

Heroical verse.

Archilocus found Iambs.

Daphnis founde ꝑ the pirdes carols

sonne of Mercurie founde, and other diuysed other songes, whiche I let passe for my purpose is only to speke of the Inuentours of the Meter, and not to persecute the particulars.

## ¶ The. ix. Chapiter.

¶ The beginnyng of Tragedies, Comedies, Satyres, and newe Comedies.

Tragedies.

TRAGEDIES and comedies had their beginning of the oblacions (as Diodorus writeth) whiche in olde tyme men deuoutly offered for their fruytes to Bacchus. For as the aulters were kyndeled with fyre, and the Goate leyed on it, the quyre in honoure of Bacchus songe this Meter called a Tragedie. It was named so, either because a Gote, whiche in Greke is called Tragos, was the rewarde appoynted for him that was auctour of the song, or because a Goate, whiche is noyefull to the vynes, whereof Bacchus was fyrst inuentour, was sacrificed to Liber: or of the grounes or dregges, whiche in Greke is called

Τραγος.

called Tryx, with the whiche stage players vsed to paynte their face, afore that Eschilus diuised visers The beginner of them, after the mynde of Horace, was Thespis: albeit, Quintilianus saith Eschilus set furth fyrst openlye Tragedies afore any other. Sophocles & Euripides dyd furnisshe them more galantly. In Rome Liuius Andronicus made the fyrst Tragedie, wherin Accius, Pacuuius, Ouidius and Seneca excelled. The Comedies began what tyme (the Athenians beyng not yet assembled into the Cytie) the youth of that countrey vsed to syng solempne verses at feastes abiode in the villages, and high wayes for to get monye, they were so named of the Greke worde Comos for banketting or Come a strete, and Ode a song. Albeit it is vncertaine among the Grecians who founde it fyrst. In this kynde of writyng Aristophanes, Eupolis & Cratinus bare the price: of the Romanes, Liuius Andronicus founde it fyrst. In a Tragedie noble personages, as Lordes, Dukes, Kynges and Emperours be brought in, with an highe style: In a comedie

τρυξ.

Visers were founde by Eschilus.

Famous tragedies.

κώμος.

ωδη.

A Tragedie.

A comedie.

medie, amorous dalliaunce, matters of loue, & deflourynge of maydens be conteyned. Ocupyes is apropried vn to a Tragidie: and therefore, when kyng Archilaus defyred Euripides to write a Tragidie of him he denied it, wishyng that neuer suche thyng should chaunce to him, as should be worthy of a Tragedye, for it hath euer a myserable ende, and a Comodie hath a ioyful ende. A Satyre is a poesy, rebukyng vyces sharpely not regardyng any persons. There be two kyndes of Satyres, the one is bothe among the Grekes and Romanes of auncient tyme vsed, for the diuersytie of Meters muche like a Comodye, sauyng that it is more wanton. Demetrius of Thasus, and one Menippus a bondeman, whom Marcus Varro did counterfeit, were writers in this kynde. The seconde maner of Satyres is verye railyng, onely ordeyned to rebuke vyce, and deuysed of the Romaynes vpon this occasion. When the Poetes, that wrot the olde Comodies, vsed to handle for theyr argumentes, not onely fayned matters, but also thynges done

Archilaus.

A satyre.

Two sortes of Satires.

in

in dede, whiche although at the fyrst it was tollerable, yet afterwarde, it foxtuned by reason that they inuey-hed so liberally, and largely, at their pleasure against euery mā, that there was a law made, that no man should from thenceforth reprehend any mā by name. Then the Romaynes in the place of those Comodies substitu-ted suche Satyres, as they had new-ly imagined. Then also began ꝑ new Comedie, whiche cōcerneth general-ly all men of meane estate: and hath lesse bitternes and railyng, but more pleasauntnes and pastime for the au-ditours. Of this Menander and Phi-lemon were auctours, whiche asswa-ged all the crabbednesse of the olde writynges. Of them learned Cicili-us, Neuius, Plautus, and Terentius, the fourme to compyle Comodies, al-beit (as Quintiliane sayeth) they vn-neth attayned to the least portion of their patrone, because the latin tong is not so fyt to receyue the ornamen-tes of eloquencie, as the Greke tong is. The Satyres had they: name of vplandyshe goddes, that were rude, lasciuious, and wanton of behauour,

Lyberte of the old Satyrs

New Comedye.

Menander.

Satires wher of they were named.

In this kourme of writyng Lucilius Horatius, Persius, Iuuenalis, obtayned great fame and prayse.

## The.x. Chapiter.

### The deuisers of Hystories, Prose and Rhethorike.

Hystories.

HYSTORIES of all other writynges be moste commendable, because it inkourmeth all sortes of people with notable examples of liuyng, and doth excite noble men to ensue suche actiuite in enterprises as they reade to haue bene doone by their auncestours, and also discorageth & dehorteth wicked persons from attemptyng of any haynouse deede or cryme, knowyng that suche actes shalbe regestred in perpetual memory to the prayse or reproche of the doers, accordyng to the deserte of their endeuoures. Plinie writeth that Cadmus Milesius fyrst wrote hystories among the Grecians, whiche conteined the gestes of Cirus kyng of Persia. Albeit, Iosephus supposeth it to bee more probable that Hystories

Cadmus wrote the story of Cyrus.

stories were begonne by the olde writers of the Hebrues as in the time of Moses whiche wrote the lyues of many of the eldest Hebrues and the creation of the worlde: or elles to the priestes of Egypte and Babilon. For the Egyptians & Babilonians, haue bene of longest continuaunce verye diligente in settyng furthe thynges in writyng, insomuche, that their priestes were specially appoincted to applye theim selues to that purpose of puttyng in writyng suche thynges as were worthy to be had in memory As concernyng the first writers of prose, I cannot holde with Plinie, whiche saieth Pherecides a Syrian wrote first prose in the tyme of kyng Cirus. For it is no doubt but he that wrote hystories, wrote also prose first and Pherecides was long after Moses, whiche was. cccccc. lxxxvii. yeres afore Ioathan kyng of the Ieues In whose tyme the Olimpiades begaune, and this Pherecides (as Eusebius writeth) was but in the tyme of the first Olimpiade. Of the Grecians Xenophon, Thusidites, Herodotus, Theopompus, florysshed most

Moses dyd write the first storye.

Priestes of Egypt wrote stories.

Pherecides.

Prose.

Greke stories Latin stories.

in writyng hystories of the Romanes Titus Liuius, & Caius Crispius Salustius with dyuerse other were had in highe estimacion. Afore that tyme they vsed Annals or Cronicles, whiche contayne onely the geastes and factes of euery daye severally. The fyrst office of an hystoriographer is to write no lye, the seconde that he shal conzel no trueth, for fauoure, displeasure, or feare. The perfection of an hystorie resteth in matter and wordes The order of the matter requyreth, obseruaunce of tymes, discripcions of places, the maners, lyues of men, theyr behauoures, purposes, occacions, dedes, faynges, casualtes, acheuynges, & finishyng of thynges. The tenour of the wordes asketh a briefe perspicuite and syncere trueth, with moderate and peaceable ornamentes

Rhethoryke. We may be sure that by and by after men were formed, thei receiued of God the vse of speche, wherein what tyme they perceyued some wordes to be profitable, and some hurtefull in vttreyng of theim: they appoynted and gathered an Arte of speache, or communicacion called Rethoryche.

Whiche

Whiche (as Diodorus dothe saye:) was inuented by Marcurie: but Aristotle affyrmmeth that Empedocles was fyrst auctoure of the Diatorial arte. In Rome this feate of eloquēce was neuer forbidden, but in processe (as it was perceiued to be profitable and honest) was had in suche estimation, and so manye, partely for theyr defence, partly for glory and ambition, employed theyr studies in it with suche endeuoure, that verye many of the ignobilitee were promoted into the degree of Senatours, and atcheued muche worshyppe by it. Corax, & Thysias, beyng Sicilians gaue fyrst preceptes in writyng of this Science And theyr countremanne Leontinus Gorgias succeded them. Demosthenes of the Grecians was pryncipal, of ꝑ Romaynes, Tullius Cicero had no felowe. Nowe as touchyng the effect and property of it, there be in it (as Cicero writeth) fiue partes, fyrst to inuente stuffe of matter to speake, then formably to ordre hys deuyses, nexte to polyshe it and furnyshe it with elegance of termes, and picked wordes: & to haue it in perfecte me-

Marcurie. Empedocles.

Corax and Thisias gaue rules of Rhethorike.

Demosthenes Cicero.

Partes of Rhethorike.

moꝛye, and last of all to vtter it with comely gesture, in suche soꝛte that it delyte, foꝛ it conueniente treatablenes, teache, and playnely declare the thyng, and moue affections of pytie and fauoure in the heartes of iudges oꝛ yf the cause permytte, oꝛ tyme require, to excite a cheareful laughyng and abandone graue seueritye. In termes of them that practise this facultie, we haue this difference: we cal him that defendeth matters, and pleadeth causes an Oꝛatour, a Rhetoꝛicien, is he that teacheth oꝛ professeth to be a scolemaster in that arte. A declamatoꝛ is he that is occupied in fayned causes, either foꝛ his owne exercise, oꝛ to instructe other therby.

Oꝛatoure.
Rhethoꝛicien.
Declamatoꝛ.

## ¶ The. xi. Chapiter.

Who founde Musyke, and what efficacie it is of in humayne affayres.

MVSIKE, by the testimonye of auncient Poetes, is verye antique, foꝛ Orpheus & Linus bothe borneof the linage of the goddes were very excellent

Orpheus.

lent Musicians. And because the one by the swetenesse of his armonie dilimited & mocked the grosse heartes, and rude myndes of men, it was fayned that he made the wylde beastes, as Lyons and Tygres to folowe him: And the praisynges of Goddes valiaunt prowes, and deedes of armes of Lordes were vsed to be song with Lutes at the royall feastes, as Iompas in Virgil and Demodocus in Homere beare wytnes.

The fynders of Musyke as Plinie supposeth was Amphion the sonne of Iupiter by Antiope. The Grecians ascribe the fyndyng of it to Dionisius. Eusebius saith that Zephus and Amphion, whiche were in Cadmus dayes, inuented Musyke: Solinus contendeth that the study of this arte came out of Crete, and was perceyued by the ringyng & shrill sounde of braſſe, and so brought and traduced into numbers and measures. Polybius affirmeth that it came frō the Archadiens, whiche haue an exceadyng mynde to that science, and Diodorus wryteth that Marcury founde the

Fynders of Musike after diuers authours.
Dionisius.
Zethus.
Amphyon.
Archadiens.

Marcurye found the cordes.

the concordes of singyng. Albeit, it is like that these onely were the fyrst setters out of it in Greece of late time

Tubalcain.

for Iosephus telleth that Tubalcain an Hebrue the sonne of Lamech, whi che was many ages afore them, vsed muche to syng to the Psaltrie and Lute, notwithstandyng who was fyrst procurer of it, and when it was founde, it is yet vncertayne, for it semeth to haue bene geuen of nature to mankynde at the beginnyng for a special rewarde, to mittigate the cruell paynes, wherein man is bewrapped and compassed on all handes, for a chylde newe borne ceaseth of his lamentable crye at the singyng and lullyng of his nurse. In all kyng of labourers song is comfortable, the Saliman, the Plowman, the carter, the carter ease the tediousnes of theyr labour and iourney with carolynges, leies, and whistlyng: yea, the brute beastes be delighted with songes and noyses, as Mules with belles. Horses with trompettes and shalmes are of a nearser stomake to theyr appointed ministerye. And of whom I pray you learned the Hyrdes theyr diuersitie

Nature gaue musyke to men.

Labourers passe the time with songes.

litle of tunes? Who taught the nightyngale so sundry notes? Doubtles euen nature was of this agreable harmonye the onely scolemaisters. But the Egiptians dyd forbyd theyr yong folkes learnyng of Musicke because it seduceth and maketh effeminate the hardye courage of men, and Ephorus sayeth: it was ordeyned to delude and deceyue men. Neuertheles, Socrates was not ashamed in his olde age to learne to play on the harp, and Themistocles, because he refused the harpe at a banket, was reckened vnlearned, the prieses of Mars in Rome, called Salii song verses aboute the Cytie. And specially the great Prophete Dauid, whiche song the misteries of God in Meter, frequented syngyng.

Musyke maketh men effeminate.

Socrates.

Themystacles.

Salii martiꝰ Dauid.

## ¶ The.xii. Chapiter.

Who found Musical instrumentes and brought them into Italy.

IT is sayde that Marcurye founde the harpe fyrst. For as he walked by the ryuer Nilus after an ebbe, he fond a Tortyse

Harpe. Marcury.

a Tortyse al wythered, and nothyng remaynyng but the senewes, whiche as he fortuned to stycke on them, made a certayne sounde: And after the patrone of that he fashioned an Harpe, and accordyng to the thre tymes of the yeare, Sommer, Wynter, and Springtyme, he putte to it thre Strynges, a Trebie, a Base, and a Meane.

The strynges in the harpe.

Thys instrumente he gaue to Apollo, and Apollo delyuered it to Orpheus: Some thynche Amphion founde it. I fynde that the Harpe hadde seuen strynges to resemble the seuen doughters of Atlas, whereof Maia Mercurie his mother was one. And then after that were twoo other putte to, to represente the nyne Muses.

Amphyon.

Goddesses of fauour.

Some referre the origynall of the Harpe and Pype too Apollo, for his Image in Delos (as they saye,) hath in the right hande a bowe, and in the lefte hande the goddesses of fauour. Wherof one hath a harpe, an other a shalme, & third a pype. Shalmes were at the beginnyng made of Cranes legges, & after of great reed:

Shalmes.

Dardanus

Dardanus Trezenius vsed fyrst to play & syng with them. Panne an vplandysshe god, found the ppe of smal reed fyrst to solace his loue. Eusebius saith Cibele found it, and some suppose it was Apollo. Timarias played on the Harpe or Lute, fyrst without dittye, and Amphion song fyrst to the Lute, but the Harpe was found afore by Tubal and fashioned like the Greke letter delta. Δ

Dardanus Trezenus ppe.

Singyng to the Lute.

Hermophilus fyrst distributed the pulse and beatyng of the vaynes too certayne measures of Musicke. And the Prophete Dauid founde dyuerse instrumentes, as Regalles and Nables. The Troglodites founde the Dulcimers. Pises Terrenes founde the Brasen trompe, whiche the Terrenes footemenne vsed in theyr warres, some thynche it was Tyrreus or Dyrceus an Athenien. For what tyme the Lacedemonians made warre against the Messenians, and the warres were long differred, they had answere of Apollo, that if they would wynne the feelde, they should haue a capitayne of Athens.

Regalles. Nables.

Dulcimers.

Brasen trõpe

AND the Athenyens in dispyte sent

Dyrceus capitayne of the Lacedemonians.

sent to them one Dyrceus a lame and one eyed felowe, and all out of shape: albeit thei receiued him and vsed his counsail, and he taught them to play on trumpes, whiche were so fearefull to ꝑ Messenians, by reason of straūgenes of the noyse that they fled furthwith, and so they obteyned victorye, but in dede (as Josephus witnesseth)

Moses fould the trompe Archadiens brought instrumentes into Italy.

Moses the valiaunt capitaine of the Hebrues founde the Troumpe and made it of siluer. The Archadiēs did fyrst bryng al Musical instrumentes into Italye, where afore that tyme thei vsed only vplādische pypes. Thucydides writeth that ꝑ Lacedemonians vsed fyrst in war Shalmes, Clarions and Rebeckes, to thentent that when they were ready to the warres by suche playyng they myght better kepe array.

Lacedemonians maner in warre.

Droumslades in warre.

The Romaines lotemen ioyned Droumslades with Trumpettes. Haliattes kyng of the Lydians had in the battail againste the Milesians Pipers and Fidlers playyng together, the Gretians, as thei went to warre had Lutes goyng afore them to modefie theyr pase, all other countrees (as wee dooe nowe) vsed trumpettes

Pypers and Fidlers.

pettes in battail.

## ¶ The. xiii. Chapiter.

### ¶ The beginnyng of Philosophie.

THE science of Philosophie, whiche Tully calleth the studye of wysedome, searcher oute of vertue, expulser of vice after the mynde of diuerse dyd procede out of Barbary into Greece. For it is sayd that in Persie the Magicians (for so they called their wise and sage men) were excellent in knowlage, in Assirie the Caldees, in Inde the Gymnosophistes, hauyng theit name, because they wēt naked, had theit part of wysedome, of whiche faction one Buddas was chief, in Fraūce the Druides, in Phenice Ochus, in Thrace Xamolxis, & Orpheus, in Lydie Atlas.

Philosophie.

Magicians.

Chaldees.

Gymnosophistes.

Druides.

Ochus.

Xamolxis.

Orpheus.

Atlas.

The Egyptians say that Vulcanus, the sōne of Nilus found the first principles of Philosophie.

Laertius writeth that Philosophie beganne in Greece, wher Museus and Linus were fyrst learned menne, but Eusebius sayeth that Philosophie, lyke as all other sciences sprong among the Hebrues, and of them the Greke Philosophiers, whiche were a thousande yere after Moses, learned all their knowledge. As for the name of Philosophie was not vsed among them, tyll the tyme of Pythagoras, for he called him selfe a Philosophier, and his studie of wysedome, philosophie, where afore time it was named wysedome, and they that professed it had the tytle of wyse menne. There be of it thre partes, one called natural, another morall, and the facultie of reasonyng called logike, natural treateth of the worlde and contentes therof, whiche Archelaus brought out of Jonia vnto Athens. Moral enfourmeth the life & maners of men, this part Socrates traduced and applied from heauenly thynges, to the vse of life, and to deserue good and bad, Logike inuenteth reasons on bothe partes, and was founde by

Hebrues were auctours of Philosophie.

Pythagoras calleth him selfe a Philosophier.

Thre partes of Philosophie.

Zeno

Zeno Eliates, other deuide it into .v. partes, natural, supernatural, moral mathematical, and logike. Five partes.

Dialoges, were made fyrst by Plato, or at the least furnished with more eloquence, for Aristotle sayeth that they were diuised by Alexamenus Scyteus. Dialoges.

## The. xiiii. Chapiter.

Astrologie, the course of the sterres, sphere, nature of the wyndes.

THE yearth is moste subiect to the influence, and operacion of the Planettes, and by the temperate seasonablenesse of the cōstellacions it bryngeth furthe aboundaunce of fruites: and as Iulius Firmicus supposeth, the sterres haue also a power in the birth of menne to make theim of one facciō or other, this or that complexiō, of good or bad disposicion, accordyng to the respectes, coniunctions or oppositions procure. And the Egyptians The power of the sterres.

Obseruyng of daies.

gyptians haue deuysed and appoin-
ted to euery night and day his pecu-
liar God, and what destenie, & what
death shall chaunce to him þ is borne
on any suche day. And the Chaldees
sayd, that to acheue any good or hurt
ful thyng, the planettes helpe muche

Chaldees.

By this occasion men, through di-
ligent obseruyng of the celestial bo-
dies, inuented Astrologie, whetin the
whole mouable course of the heauen,
the risyng, the goyng doune, and or-
dre of the Planettes bee compreben-
ded, whiche the Egiptians aduaunce
thē selues to haue found: Albeit some
say Mercurie was auctour of it, and
Diodorus affirmeth it to be Actinus
the sonne of Phœbus. Neuertheselle,
Iosephus plainly declareth, that A-
braham enstructed thē, and also the
Caldees in that arte, & thence it came
into Greece, for all the learned menne
of Greece, as Pherecides, Pithagoras
Thales acknowledge that they were
disciples to the Egyptians and Chal
dees. But Plinie writeth that Atlas
was finder of it, & therfore the Poe-
tes fayne that he beareth heauen on
his

Astrologie.

Egiptians.

Mercury.

Abraham.

Greecians lerned in Egipt.

Atlas.

his backe. Seruius thinketh it was Prometheus that found it. Neuertheles al these, as I take it, were the beginners of this faculte euery man in his owne cõtree onely, where he dwelled: for euen frõ the beginnyng of the worlde, the sonnes of Seth diuised fyrst the science of the sterres, and for fomuche, as they feared least their art should perishe, afore it came to the knowledge of menne (for they had heard their graund father Adam saye that all thynges should bee destroyed by the vniuersal fludde, they made two pyllers, one of stone, the other of bryeke, to thentent that if the bricke wasted with water or stormes, yet the stone should preserue the letters whole and perfecte, and in these pyllers they graued al that cõcerned the obseruaunce of the sterres. And therfore it is credible that the Egyptians and Chaldes lerned Astrologie of the Hebrues, and so consequently it spred abrode in other nations, and thus beganne Astronomie conceyued to seduce mens wittes. Among ỹ Romaynes Sulpicius Gallus, in Greece

Seth his posteritie. Astrologie.

Two pyllers preserued Astrologie frõ the fludde.

Eclipse of ꝑ Sunne and Moone.

Thales Milesius perceiued the cause of the eclipse of the Sunne and Moone.

Endymion perceiued the course of the Moone.

Endymeon marked fyrst the course of the Moone and her changyng as Plinie writeth.

Pythagoras. obserued the day sterre.

Pythagoras (as some say) obserued the course of Venus called the daye sterre, but as Laercius supposeth it was Permenides.

Archemedes deuised the sphere.

The Sphere was diuised by Archemides a Siracusian, but Diogenes taketh it to haue bene Museus, and Plinie ascribeth it to Anaximāder.

The wyndes. Æolia.

The wyndes were fyrst obserued by Æolus, as it is reported, vpon this reason. The inhabitantes of the Ilelandes about Sicile prognosticate by the smoke of the sayde Iles three dayes before, what wynde they shal haue, and for that cause they say that Æolus hath dominion ouer the wyndes. The wyndes, as some deuide theim, bee foure accordyng to the foure principall regions of the ayre, they that bee more curiouse, make eight.

Foure wyndes.

Andronicus.

And specially one Andronicus Cyrrestes, whiche buylded in Athens a turret, and sette on euerye syde of it the Images of wyndes, grauen agaynst the region whence

whence the wyndes came, and sette them on pylers of marble, and in the myddle he sette a brasen Image of Triton, whiche he had made so that it would turne with the wynde and stand with his face towarde the wynde that blewe, and pointe with a rodde to the Image of the same wynde. Whiche maner is nowe vsed in al countrees, for they sette vp wethercockes or fanes to shewe out of what quarter the wynde bloweth.

Images of wyndes.

Wethercockes.

Fanes.

## ¶ The .xv. Chapiter.

¶ Who founde Geometrie, Arithmetike, with other thynges.

NILVS THE MOST famouse ryuer of the worlde, from the tyme, that the Sunne bee in Tropico Cancri, vntyl it come to the equinoctiall lyne in Libra agayne, with an houge aboundaunce of water dothe ouer-

Nilus ouerunneth Egypte.

ouerflowe al the downed and playne countries of Egypte: by the altitude and depenes of this fludde the Egiptians forsee the plentie and scarsitee of fruites to come. For if it encrease but vnto the depeth of. xii. or. xiii. cubites, it portedeth lacke of sufficience yf it passe. xiiii. and so to. xvi. it importeth great plentie: in the tyme of Claudius Cæsar it waxed. xviii. cubites and that was the greatest tide: the least was in the tyme of the battail at Pharsalia whereby it signified, howe sore that it abhorred the murther of the valiaunt Pompeie.

Prognostication of plētie and scarsnes.

What tyme Nilus with suche inundacion had partly minished, partely transposed, and thesame tyme all together putte awaye the meeres and butselles with whiche they dilleuerd their porcions of lande they were cōpelled often to measure their bondes afreshe: for that cause the Egiptians glory that Geometrie was immagined by them to measure landes. As Arithemetike by the Phenicians by cause to vtter their marchādise. But Iosephus seameth to attribute bothe to

Egiptians found Geometrie.

to the Hebrues, saiyng that God prolõged the tyme of their liues because of the studiouse labour that they employed in serchyng out of Astrologie and Geometrie, and the Egyptians were ignoraunt in Geometrie and Arithmetike, vnto the tyme that Abraham taught them. Geometrie conteineth the discription of lengthes, bredthes, shapes, and quantities. In this excelled Strabo in Greece in the tyme of Tiberius, and Ptolome vnder Traianus and Antoninus. In Italy Plinius and Polinus.

Hebrues after Iosephus mynde found Geometrie.

Abraham taught the Egiptians.

Contentes of Geometrie.

Measures and weightes were founde by Sidonius (as Eutropius sayeth) the same tyme that Proca reigned in Alba, Aza in Iurye, and Hieroboham in Hierusalē. Some write that Mercurie diuised them in Greece, Plinie ascribeth it to Phidon of Argos, Gelius to Palamedes, Strabo to one Phidon of Elis in Arcadie. Diogenes sayeth that Pythagoras taught the Grekes weightes and measures, but Iosephus affirmeth that Cain found them fyrst of al.

Measures & weightes.

Nombers some say were inuented

Nombers.

by Pythagoras, some by Mercurie. Liuius supposeth that Pallas found them. The maner of countyng yeares in Grece was by Olimpiades whiche conteyned the space of fyue yeres, as the Romaynes dyd by Lustra whiche conteined the same nombre of yeres, and sometyme they noted the nombre of yeares by letters, sometyme by nayles. For euery yere the Consul or chief iudge called Prætor in the Ides of September fastened a nayle in the walle of Iupiters temple nexte ioynyng to the temple of Pallas, to signifie the space of yeres. And we vse to write oure nombers with these seuen letters. C. I. D. L. M. V. X. or with these sygnes, 1. 2. 3. 4. 5. 6. 7. 8. 9. whiche, because they be in quotidian vse, it nedeth not to declare.

Maner of rekenyng yeres

Countyng by nayles.

Letters to counte with.

Figures of Arithmetike

## The. xvi. Chapiter.

¶ Phisike, and the partes therof.

Phisike

PHISIKE, whiche with remedies prouided of God, doth much comforte and cure men in their maladies and diseases, that brest furth one euery syde, is thought worthely to haue bene inuented of the Goddes. For it is supposed that Mercurie founde it among the Egipcians, some saye it was Apis their god: or Arabus sonne to Apollo. Some referre it to Apollo him selfe. Inuentours of Phisike. Apollo god of medicines, beeause the moderate heate of the Sunne is banisher of all sickenesse. Clemente dooeth attribute the fyndyng of it to the Egipcians in generall: the amplifyng and enlargyng of it to Æsculapius whiche besyde other thinges, solde the pluckyng out of teth. Notwithstãdyng, whosoeuer found the notable knowlage of medicines, it is no faile but it was perceiued by what thinges were wholsome and what vnwholsome. And as they obserued howe the sicke folkes vsed their diete and marked how some for gredynesse did eate by by, and some for: Pluckyng out of teethe. Obseruyng of diete was beginnyng of Phisicke.

forbare theyr meate because of faintnesse of their stomake, and so were releued, they learned ẏ abstinence was a helper and furtherer of health: and by lyke obseruaunce other preceptes of Phisike were gathered.

Thre partes of Phisike.

It hath thre partes, one of dietyng another of Medicines, the thirde of surgery, for by one of these. iii. waies euery desease is releued. But for somuche as it is vncertayne and often chaungeth, it ley in extreme darkenesse tyl Hippocrates dyd renewe it: and wher as they had a custome that the pacient beyng restored to health should write in the temple of the god that healped him, both his name and the maner of healyng, that the example might helpe the like desease: out of all suche precedences he gathered preceptes of Phisike, and brought it fyrst to a formall arte.

Hippocrates reduced it to an arte.

Archagathus the first Phisician in Rome.

In Rome Archagathus of Peloponesus was fyrst Phisicion, ẏ ccccc. xxxv. yere of the Cytie, Lucius Emilius and Marcus Liuius beyng Consuls, and was made fremanne of the cytie, whiche was fyrst made a Surgion

gion or woūder, after for the sharpenesse of his cuttyng & serying, he was named a butcher or executioner and murtherer, and afterward when the nombre begāne to encrease they were expulsed out of Rome and banished by Marcus Cato as Plinie telleth in xxvi. booke.

Marcus Cato banished Phisicians out of Rome.

In Egypte and Babilon they vsed no Phisicians, but brought the sicke persons into the streets and common places, that the men, whiche passed by, might tel them what maner diete or meanes thei theim selues had vsed in the lyke desease to escape it: nether was it lawful for anye man to passe by tyll he had commoned with the pacient. In the latter dayes the Egyptians distributed the arte of Medicines, in suche sorte, that euery desease had a diuerse Phisician to minister in it, as one for the eyes, one for the head, other for the entrayles, and semblably other for other sickenesse and so it came to passe that al places were ful of Phisicians.

The maner of the Egiptians in their deseases.

Euery desease had a sundry Phisician.

In this arte excelled Cassius, Calpitanus, Aruncius Rubrius, Antonius

famous Phisicians.

nius Musa, Galenus, Auicenna.

## The.xvii. Chapiter.

¶ The inuentours of herbes medicinable, what remedies menne learned of beastes.

Herbes were create for man.

NATVRE doubteles, the mother and gouernour of al thinges dyd create herbes, as maye appeare by manye examples, partely by the delectation, and partely for the wealthe and preseruation of mennes bodies. For Xanthus an historiographer (as Plinie recordeth) telleth how a Dragon reuiued his young faune, that was slaine, by the vertue of an herbe called Balin: and the Hechewal if a wedge bee driuen into the hole of her nest (for the maketh her nest in the hole of a tree that she woorketh with her beake) compelleth it to fall oute with an herbe that she knowethe:

Herbe called Balin.

Hechwal.

and

and some of the Indians lyue onely by Herbes, Appianus writeth, that the Parthians, whiche Antonie put to flight, constrayned by extreme hunger, chaunced too eate a certayne herbe, whose nature was to make theim that eate it, too forgette all other thynges, and onely digge vp stones, as if they would go aboute some greate endeuoure, and after suche extreme trauail died. Of suche medicines made with herbes. Chiron sonne to Saturnus and Phillara was the fynder, and deuised also salues for woundes, sores, and byles, albee it some thynke it was Appollo, some referre it to his sonne Æsculapius, whom Chiron brought vppe, some to the Samothiacians. But I suppose they attributed the inuention of it to Chiron because he founde the herbe Centaurie, wherewith he healed the wolfe, that he had by Hercules shafres fallyng on his foote, as he was handlyng of his weapons: not withstandyng Celsus saieth that the arte of Philirtes verye auncient, but he maketh no mention of the authour

Parthians.

Chiron was authoure of medicines & salues.

Centaurie was found by Chiron.

Asclepiades abholished Physike.

thoure of it, onely he sayeth, Asclepiades, whiche was an excellente Phisition, dyd abholishe the vse of it for somuche as it annoyed the stomacke and engendered euil humours.

Moly.

Mercurie founde the vse of Moly, A-

Panace.

chilles Yarowe, Esculapius, Panace and sondery menne founde sondrye Herbes. Medicines of Hony, Sol the sonne of Oceanus inuented: and beastes taught men certayne Herbes necessarie for medicines. As the Harte striken with an arrowe driueth it out with Dctany: & if he be stynged with

Dctany.

a Spider, he healeth him selfe with eatyng Pilles of a certayn herbe named Cancer. Selandyne, that is a soueraigne herbe for the lighte, was perceyued by the Swallowes, whiche heled the eyes of their yong ones with it. The Snaile or Tortoise, redy to fraye with the Serpente, armeth him selfe with Sauery or Maioram.

Cancer.

Selandyne.

Sauery.

Maioram.

The Bore in his sickenes cureth him selfe with the Iuye. Of the water Horse in Nilus, menne learned to let blodde. For when he is coarsye & vnlustye he seketh by the ryuer syde the sharpest

Yuie.

Letting of blodde.

sharpest reede stalkes, and striketh a vayne in his legge against it wt great violence, and so easeth his bodye by suche meane: And when he hath done he coureth the wounde wt the mudde.

The Ibis a byrde muche lyke the storke, of the same countree taught Phisicions to minister clysters: For when she is ful, she purgeth her selfe with her crokedbeake at the foundament. The wesyl in chasyng the serpente preserueth her selfe with Rue, and the storke with Organye. In Greece Orpheus, Museus, Dioscorides, in Rome Marcus Cato, Pompeius Leneus wrote of the nature of herbes. In this tyme Plinie thinketh, that this arte was fyrst receiued among the Romaynes.

Rue.
Organye.

## ¶ The.xviii.Chapiter.

¶ The beginnyng of Magike. Dyuyning out of spirites, Charmes, prophesying in sundry maners

Zoroastres found Magike.

MAGIKE had it beginnyng of medicine, & was the inuencion of Zoroastres kyng of the Bactriās, whiche reigned. viii. C. yere after the siege of Troy, the same tyme that Abraham and Ninus reigned, aboute thre M.C.lxxv. yeres after the creacion of the worlde. Lactantius and Eusebius thynke it was set furth among other deuelishe sciences by the euil spirites, and Plinie calleth it of al artes the moost deceptful. It is compacte, of medicine or phisike, superstition, and the mathematical artes. The Thessalonias moost specially were slaundered with the frequent vse & practisyng of this facultie: The writer of this art was Hosthanes. And Pythagoras, Empedocles, Democritus, Plato & diuers other sayled in far coūtries to learne it: wherin Democritus was most famous CCC. yere after the cytee was builded, in whiche time Hippocrates published the facultie of Phisike.

Thessaly vsed Magike.

Hostanes wrote bokes of Magike.

Dryuyng out of spirites. Charmes.

¶ The maner to dryue oute spirites out of men that were possessed with them, and charmes to heale corporal

malas

maladies, kyng Salomon taught, as Iosephus witnesseth: and he sawe it doone by Eleazar in his tyme afore Vespasianus then emperour. The maner to heale them was suche: He put to the nose of the possessed man a ryng wherein was enclosed a roote that Salomon had shewed, & so dreue out the spirite, and straight way the man fel doune: then he coniured him with suche orisons anderorcismes as were appointed by Salomon, to banishe the spirite out of ẏ Demoniake

Eleazar drieueth out spirites.

The sages or wyse men of Persye, whiche in theyr language bee named Magi, beyng wholy addict to the honoryng of their false goddes, came to suche extreme folye, that they professed openly, that they could not onely by the obseruacion of ẏ sterres know thynges to come, but also by other pretensed artes and mumblyng of a fewe woordes, they could do & bryng to passe anye thyng that they would.

Magi.

¶ Of them were inuented these sixe kyndes of Magike, Necromancye, whiche is by raisyng vppe of deade men, as in Lucane one raysed from

Negromãtie.

death, telleth the aduentures of the battaile of Pharsalus.

Pyromantie. Pyromantie, that telleth thynges by the fyre and lightnyng as Tanaquilla the wyfe of Tarquinius Priscus, prophesied that Seruius Tullius should be kyng of Rome because she se the fyre enuiron his head. The findyng of this Plinie referreth to Amphiaraus.

Aëromantie ¶ Aëromantie that is a kynd of propheciyng by the ayre, as by fliyng, fedyng, singyng of byrdes and strange tempestes of wynd & hayle. Hydromantie, was propheciyng by water: as Varro writeth that a childe did se in the water the Image of Mercury, whiche in C. and fiftie verses told al the chance of warre against Mythridates kyng of Pontus.

Geomantie. Geomantie, was a diuinacion by openyng of the yearth.

Chiromantie ¶ Chiromantie is a coniecturyng by beholdyng the lynes, or wryncles of the hãdes called cõmonly Palmistry.

All whiche vayne illusions, & false persuasions, it becõmeth al true christiens to eschewe and abhorre.

The

## ¶ The. xix. Chapiter.

¶ Two kyndes of diuinacion, clothlathyng castyng lottes, and readyng of dreames.

CICERO maketh .ii. kindes of diuinacions, one natural and another artificial. Natural is ꝑ, which procedeth of a certeine cõcitacion, stirryng, & cõmocion of the mynde, that chaunceth sometyme to men when they be in dreames or slepyng: sometymes when they prophesye in a maner of fury & rauishyng of mynde, as it dyd to Sibilla & diuerse other religious persons: Of this kind were oracles of Apollo and Iupiter Hãmon. Albeit they were often false, because thei came of a deuilishe polycie, & mans subtelte: but suche as come of the holye ghost and not of a phrenetike madnes be true. Two kyndes of prophicieng. Natural.

¶ The artificiall consisteth in those thynges whiche come of coniectures, olde considerations, and obseruaunces of the entrailes of beastes, fliyng of byrdes, castyng of lottes. Artificial.

¶ The regardyng of the bowels of beastes beganne among the Hetrusci ans: For as it fortuned a manne that Beholdyng the bowels of beastes.

plowed, to rayse vp a deaper forowe then he was wonte to do, all sodeynly arose out of the yearth one Tages, that taught thē al the feates of soothsaying, but Plinie sayeth one Delphus found it.

Fedyng, flieng and chitteryng of birdes.

The diuinactions by lokyng on the fedyng of byrdes Theresias a Thebane deuised, Caras fyrst marked the chitteryng of them, and Pythagoras obserued theyr fliyng.

Orpheus added the diuinacion by other beastes. What store we ought to set by suche diuinactions, Mossolanus a Jew techeth vs. When he was in the warres, a certaine prophete cō maunded euery man to stand styll tyl he had taken a coniecture of the bird that flowe by: but Mossolanus toke priuely a bowe and shafte and kylled the byrde, wherewith the wysarde & diuerse other were displeased, then he sayd to them. Why doate you so? can ỹ byrde, whiche knoweth not of her owne death, tel vs the casual aduentures of oure iourney? For if she had had any fore knowledge, she wold not haue comon hether to haue bene kylled of me.

Mossolanus letteth the Auguris.

Castyng

Castyng of lottes, Numerius Suf- fusius deuised fyrst at Prenest. Castyng lottes.

The expoundyng of dreames Plinie ascribeth to Amphiction, but Tro- gus assigneth it to Ioseph sonne to Iacob, Clement sayeth the Tel- messians fond it. But al these were inuented to seduce men with superstitious errour and for the commodite of them that vsed it. Dreame tea- dyng.

Here endeth the abrydge- ment of the fyrst booke.

The

## ¶ The fyrst Chapiter.

☞ The original of lawes, and who made the fyrst lawes.

Lawe.

LAVVE IS a constant and perpetuall good thyng, without whiche no house, no cytie, no countre, no state of mē no naturall creature, not the worlde it selfe, can cōsist ferme and stable. For it obeyeth God and al other thinges, ayre, water, lād man be in obedience to it, & Chrisippus calleth it a knowledge of all diuine and humayne matters, cōmaundyng equitee, and expulsyng wickednes and wrong.

Thre lawes. Natural.

¶ There be of lawes three kyndes: one natural, that is not onely appropried to man, but also it concerneth al other lyuely thynges either in the yearth, sea, or ayre. As we perceiue in all kyndes of liuyng creatures naturally a certayne familiaritee of male and female, procreation of issue and

and approcliuitee to norishe the same the whiche pcedeth of a natural law engraffed in the heartes of euerye of them: nature her selfe, that is God, was auctour of this.

¶ The second is named the law that al men vse, generally through all the worlde as to shewe a man the way, to communicate to men the commoditee of the elementes, water and fyre, to this kynde apperteineth the lawe of armes, and it is called in Latyne Ius gentium. Ius gentiũ.

Ciuile lawe is the pryuate lawe of euery countree or cytie, as of the Romaynes, Lacedemoniens, and Atheniens. This cõsisteth in decrees of princes, statutes, and proclamacions. Ciuile lawe.

The chiefe & principal lawes were promulgate by God, confyrmed after the moost depured and perfect maner that natural equite coulddeuise or cõceyue, and be in stable constance, and subiecte to no transmutacion. After the example of these, man hath inuẽted lawes to defende & preserue good men, and to punishe & kepe euyll persons in offyce and good order.

Suche lawes Ceres made fyrst, as Law makers, Ceres.

Diodorus supposeth, but other thinke it was Rhadamanthus, & afterward other in diuers cõtries deuised and ordeyned lawes, as in Athens Draco and Solon, in Egypte Mercurie, in Crete Minos, in Lacedemony Licurgus, in Tyre Tharãdes, in Argos Phoroneus, in Rome Romulus, in Italy Pythagoras, or after hym nde of Dionisius the Archadians, that were vnder Euander, as their souereigne lorde and chiefe capitayne.

Mercury.
Minos.
Licurgus.
Phoroneus.
Romulus.

God was the true authour of lawes.

Not withstandyng the very true authoure of lawes was God, whiche fyrst planted in vs the law of nature and in peelle of tyme when that was corrupte by Adam and his posteritee, he gaue by Moses the lawe writen to reduce vs agayne to oure fyrst state and true instincte of nature, whiche was afore all other. as Eusebius declareth.

Moses promulgated the fyrst lawes in writyng.

## ¶ The. ii. Chapiter.

¶ Who ordeyned the fyrst gouernaunce of a cõmunaltie, tyranny, with other constitucions.

The

THE administracion of a common weale, is after thre sortes, as Plato deuideth it, Monarchie, where one ruleth, Aristocratie, when the best menne gouerne, Democratie, or popular state where the cõmon people haue a stroke in rulyng the publyke weale. Principalitee or a kyngdome was fyrst begonne by the Egyptians whiche could lyue no while without a kyng or rular: there reigned fyrst, as Herodotus sayeth, Menes, and theyr maner was to chose him among the Priestes of their religion: & if it fortuned, that any straunger obteyned the realme by conquest, he was compelled to be cõsecrated priest, and so was the election legittimate, when he was kyng & priest. The Diademe, that was the token of the honoure royal had it beginnyng by Liber Bacchus.

The maner of rulyng the cõmon welth. Monarchie. Aristocratie. Democratie. Kyngdome begonne in Egypt.

The Athenians fyrst ordeyned the state of a publike weale that was gouerned by the whole commons, as Plinie rehearseth, albeit they had also kynges, whereof Cecrops Diphyes, which reigned in Moses time was

Democratie begonne in Athens.

First kynges how they behaued them selues.

was the fyrst. For as Iustine wryteth euery cytie and nacion had at the begynnyng a kyng for theyr chiefe gouernour, whiche attayned to ꝑ dignitee by no ambicion or fauoure, but by a syngular wyt, and sober modestnes, and reigned with suche loyaltee that he seamed onely in tytle a kyng, in deede a subiecte. Ninus kyng of ꝑ Assyrians, contrary to the olde tyte and custome of an ambicious desyre that he had to beare rule, fyrst arrogantly vsurped themppre of al Asia, except Inde. As cõcernyng the institucion of the common wealth, where the cõmon do all thynges, notwithstãdyng the mynde of Plinie. I suppose it beganne among the Hebrues, whiche were ruled by a popular state many yeares afore that Athens was builded. The fourme of polycie whiche is gouerned by the best, as ꝑ Romaynes common wealth was, I can not well tel where it had it original, oncles I should assigne it to the Thebanes, whiche in the tyme of Ninus ruled the Egiptians, whose rule, because the valiant and noble bare the auctoritee, was called a power or potencie

Ninus dyd enlarge his empyre.

Hebrues ordeyned Democratie.

Aristocratie.

tencie, whiche was the thre thousand C.lxxxv. yere of the worlde. Plinie writeth that after Theseus, Phalaris was the fyrst tyrante, whereby it appereth, that he thinketh Theseus was auctour of tyranny, but Nēroth of the linage of Noe, not long after the flud vsed tyranny.

Theseus first tyrante.

Nemroth.

¶ Bondage, as Plinie taketh it, begāne in Lacedemonye and was theyr inuencion: neuerthelesse I finde that it begāne among the Debrues, & had the original procedyng of Chanaan ẏ sōne of Cham, whiche because he had laughed his father Noe to scorne, as he lay dissolutely whē he was drōke, was punished in his sonne Chanaan with penaltee of bondage and thraldome a thyng to them very straunge, and to his posteritee, greuous.

Bondage.

¶ The ordre of manumission in olde tyme was in this maner, the lorde or maister toke the bondmā by the head or some other part of his body saiyng I wyl this felowe be free, & put him furth of his hādes. The coūcel of the Areapagites, whiche were called so of the court or strete of Mars, were instituted

The order of manumission

stituted by Solon to iudge of life and death, their custome was to vse suche seuerities, and entegrities in iudgemēt that they heard all causes and matters in the night, & not in the day: to the entent they should haue no occasion to regarde the parties, but onely haue their eye and respecte earnestly to the thyng that was brought afore thē. Voyces, whiche be vsed and occupied in consultacions, iudgemētes and elections were fyrst ordeined by Palamedes.

Triopagites iudged in the night.

Geuyng of voyces.

## The.iii. Chapiter.

¶ The.iii. maner of regimentes in Rome, the beginnyng of ornamentes royal with other matters perteinyng to a common wealth.

ROME whiche was of al the worlde, the moost renoumed cytee bothe for ye valiaunce of armes, and ciuile policie whereby it was gouerned, had thre fourmes of regimentes. In the beginnyng it hadde kynges, for Romulus whiche was builder thereof reigned there, & after him. vi. other vnder whom the principalitee

Kynges of Rome.

principalitee lasted CC.xliiii.yeares after the cytie was buylded. Then Tarquinius beyng banished for the notable cryme and rape of Lucretia, commytted by his sonne, it was ordered by.ii.cõsuls. Iunius Brutus, & L. Tarquinius Colatinus: They had the name and title of cõsuls, of the cõsultacion & prouision that they made for the cõmon wealth: they ruled the empyre, cõducted hostes, and by these officers, because they were annual þ yeares were counted. Not.xii.yeres after the expulsyng of the kynges, when.xi.cyties of the Latines, Octauius Manilius, sonne in lawe to Tarquinius beyng theyr capitayne, had made insurrection and conspired agaynst the Romaynes T. Largius was created dictator or great master, whiche office was highest in auctoritee, and as Dionisius thynketh, it was take of the Grekes, among whõ Elymnetæ had the same power that Dictators had in Rome. Liuius referreth the original of thẽ to þ Albanes: & þ Carthaginiẽs had also theyr dictators. This magistrate was neuer vsed sauyng in great daungers

Consuls in Rome.

Dictator first in Rome.

Elymnetæ.

of

The space of the dictators offyce.

of the common welth, & it continued but.vi.monethes, duryng that offyce al other magistrates were abrogated except the Tribunate or Prouostship of the cōmons: The consuls duetye was to name and proclaime him, and that no tyme but in the night: albeit what tyme the Veients had wonne ẏ Romaynes campe, A.Cornelius Cosus Marshal of the armye, nede so cōstrainyng, denounced Mamercus Aemilius for Dictatour cōtrary to that statute. Aboute thre hūdreth yere after the buildyng of Rome ẏ publike state was transferred from the cōsulshyp vnto the rule of tenne called decem viri whiche endured but thre yeres, for by reason of the outragiouse lust of Appius Claudius against the mayd Virginea, thei were desposed, & consuls were substituted to supplye theyr roume. Then the CCC.x.yere of the cytie, in the place of Consuls were chosen marshals or prouostes of armyes whō they named Tribunes, Aulus Sēpronius, Attacinus, L. Attilius Lōgus, & T. Celicius Siculus. The auctorytee of the commons beganne daylye sedicions and confederaties

The tyme of denouncyng the dictatour

Decrees.

Tribunimilitum.

raties to encrease. In suche sorte, ẏ C. Cunuleius brought to passe that the cōminaltee maried with the nobilitie, and the Tribunes by theyr earnest instance and sute caused that the highe offyces were permitted to thē of the cōmon sorte. As the.ccc.lv. yere of the buyldyng of the Cytie P. Licinius Caluus was made tribune of the host, the.CCC.lxxxix.yere L. Sextus Lateranus attayned the consulshyp, the.ccc.xcix.yere C. Martius Lateranus was created Dictator.

Democratia beganne in Rome.

P. Licinius a man of the commons.

From this maner of gouernaunce, it was by Sylla and Marius brought to one rular or prince agayne. Thus hath Rome had al kindes of administracion of the cōmon welth. The emperiall ornamentes of the kynges of Rome, as fardels of roddes, the axe, the garlond of gold, the chayre of Iuory, the kyrtyl or cope, chariot, trapped horses, rynges, coote armoures, robes, mantels of estate, enbrodered gounes, with garmentes of baudkyn or motley with all other royal apparell beganne among the Tuscanes, whiche Tarquinius Priscus subdued and vsed these fyrst by the permission

L. Sylla
C. Marius.

Royal ornamentes.

and licence of the Senate. The.xii. lictours or sergeantes Romulus fyrst appointed after the maner of the.xii. nacions of the Hetrurians whō he cōquered, whiche gaue to euery of their kynges, when he was crouned a lictour or sergeant: whose dutie was to wayte on the magistrates & bere the rodes & arc of execucion. The rodes (as Plinie writeth) were of bryche. The institucion of tares or nombryng the people, Seruius Tullius kyng begāne in Rome fyrst, but Moses long afore that nōbred the Israelites, & therfore the fyrst tare, subsidie, or tribute was ordeyned by Moses among the Hebrues and the costyng of the nombre of the people.

Tares or subsydes.

Pylons, fetters, stockes.

Pylons, fetters, stockes, gyues, staues, with lyke instrumētes to punisshe malefactours, Ancus Martius as Liuie saieth, did fyrst appoint thē to kepe men in feare and good order.

## The.iiii. Chapiter.

¶ Who ordered the yere, the diuersite of it, monthes, nones, Idus, kalendes and pryme.

Romulus

HERODOTVS wit-
nesseth that the Egyptians afore all other men fyrst found out the yere by the course of the planettes, and deuided into twelue monthes. Diodorus assigneth it to ꝑ Thebanes, whiche stādeth wel with the opinion of Heredotus, because ꝑ Thebanes be a nacion of Egypt, and Egypt was somtyme named Thebe. Seruius saieth that Eudoxus founde it fyrst, & after him Hipparchus. Laertius semeth to ascribe it to Thales a Milesian, whiche as he testifyeth, fyrst perceiued the seasons and times of the yere, and parted it into. CCC. lxv. daies: but that as I thynke was but onely among the Grecians. Iosephus witnesseth that ꝑ yere was diuised by the Hebrues in Egypt afore Noe his flud. There be diuerse fashions of diuidyng the yere, the Archadiens finished their yere in thre monthes, the Cariens & Acarnens in .vi. monthes: There was a yere that consisted in .ccc. daies, whiche was coūted by the chaūge of the moone, there was also ꝑ great yere ꝑ ended, when

Egyptians foūd the yere.

Thales.

Diuerse diuisions of the yere.

The great yere.

all the planettes returned into one poincte or lyne, & after the mynde of Cicero it conteyned. xii. M. nyne. C. liiii. yeres of the sonne: Iosephus in the fyrst of his antiquitie sayth it cõteyneth but sixe hundreth yere. The other Grecians nombred the ful yere with. CCC. liii. daies: Romulus fyrst deuided the yeare into ten monethes whereof Marche, that he named of his father, was fyrst, April the secõd had that name of Venus, because she was borne of the frothe of the sea, whiche is called Aphros, Maye of the auncient men, June of the yong men: The other he named of their order and nombre as quintilis, sextilis Septẽbre, October, Nouembre, December: Albeit afterwarde Quintilis was called Iulius in honor of Iulius Cæsar, and Sextilis was chaunged into Augustus, for the memoriall of the emperour Augustus Cæsar. Not withstandyng for so muche as this yere, that Romulus ordered, did neither agree to the course of ẏ sõne, nor chañges of the Mone, Numa applied it to the course of the Moone by puttyng to. lvi. dayes, whereof he made

Romulus ordered the yere

Marche.

April.

Numa added to the yere.

ii.

ii. monethes, the one he named January of Ianus the fyrst king of the Latines, ẏ other February of theyr god Februus, whiche had the preeminēce ouer their purificacions. Afterward Numa of a superstitious opinion ẏ he had, suposyng God to be delighted with odde nōbres, gaue to January April, June August, Septembre, Nouembre, December. xxix. dayes: To Marche, Maye, Quintilis ẏ is July and October. xxxi. and to February xxviii. daies. Last of al Iulius Cæsar put to the whole yere. x. dayes & syxe houres, wherof he put to these monthes, January, August, & Decēber euery of them. ii. daies: And to April, June, Septēber, & Nouēber he gaue to eche of thē one day. In this maner Iulius Cæsar accōplished ẏ yere perfectely accordyng to the course of the sunne, & of the. vi. houres euery. iiii. yere amoūteth a day, whiche causeth leape yere (as we cal it) in latine it is named bissextus, because euery forth yere we coūte twyse the. vi. calend of Marche. ¶ The monthes haue their name because they measure the space and course of the Moone. Thus the

January.

February.

Iulius Cesar made the yere perfecte.

Leape yeare bissextus.

Monthes.

Daies of euery month.

yere hath.xii.monthes, wherof April June, Septēber, and Nouēber haue. xxx.daies, all ẏ rest hath.xxxi.dayes, sauyng February, whiche hath but xxviii.in the yere be.lii. wekes and a day. Daies there be.CCC.lxv. ⁊. vi. houres. The calendes, nones, ⁊ ides hath theyr appellacions of ẏ maner of rekenyng of the Romaynes. Calēdes were named of callyng, for at euery chaūge the chiefe rular of ẏ sacrifices called rex sacrificulus called to an assēbly in the Capitoly or place of Rome all them of the coūtree, and sheweth thē theyr festiual daies, and what it was lawful to do ẏ monthe. The Nones had ẏ name because thei were the.ix.day frō the ides, whiche ides be ẏ midde daies of euery mōth, and had theyr appellacion of the Detruscanes terme iduare that signifieth to deuide or seperate in ẏ middes. This fashion of countyng the month endured to the.CCCC.l.yeare of the cytie, ⁊ was kepte secrete among the byshops of theyr religion tyl ẏ tyme that C. Slauius, P. Sulpitius Auerrio and P. Sempronius Sophullongus then beyng Consuls, against the mynd

Calendes.

Nones.
Ides.

mynde of the Senatours disclosed al theyr solemne feates, & published thē in a table that eueri man might haue perseueraunce of them. The Prime, wherby we fynde the coniunction of the mone, and all mouable feastes as Lent, Easter, Whytsondaye with other lyke, was inuented by the great clarke sainct Barnarde. Prime.

## ¶ The. v. Chapiter.

¶ Who ordeyned the houres, dyals clockes, deuidyng the day and night.

HOVRES, whiche beyng in nōber xxiiii. accomplishe the space of a day & night, were so named of the sōne, whiche in the Egyptians language is called horus. They at the fyrst were appointed but twelue of this occasyon. Hermes Trismegistus, perceiuyng a certayne beast consecrated to theyr God Serapis, to make water or pisse. xii. tymes in the day of equall distāce, supposed therfore that ẏ day ought to be deuided into. xii. houres. This nōber dyd continue long, but afterwarde ẏ day Houres. Horus. Sol. Mercurius Trismegistus appointed xii. houres

parted in .xviii. houres Anaximenes a Milesian found in Lacedemony the fyrst dyal, that declareth the houres by ỹ shadow of the Gnomon. It was long afore they were vsed in Rome, for (as Plinie writeth) in the .xii. tables there was onely reherſed the ryſyng & goyng doune of the sunne, & a fewe yeates after, Noone or midday was added, whiche the Bedel or common crier dyd denounce. This was but onely on cleare daies, when they might perceyue the course & altitude of the sõne. The fyrst dyal was set vp on a pyller openly, whiche stode behynd the cõmon pulpite or barre called rostra at ỹ cost of M. Valerius, Meſsala then Consuls in the fyrst battail Punike. The water dial was vsed fyrst in Rome by P. Scipio Naſica ỹ .vi.c. yere of the cytie to deuide ỹ houres of the day & night. Albeit it was inuẽted by Cteſibius of Alexandria. Afterwarde clockes made of metall were inuented by ſubtyl wittes, and sãd dials were imagined, whoſe authoures be yet vnknowen. In some places the clockes ſtrike .xviii. houres by order, in other some, as in the

Dials.

Bedel denoũced noone.

M. Valerius Meſſala ordeyned a dial in Rome

Water dyal.

Clockes

Hand dial.

Strikyng of the clockes.

Weſt

West partes of the worlde, it smiteth twyse in the day. xii. houres in suche order that the. xii. houre is at noone and at midnight, whiche is more cōmodiouse for the rekeners then the other. The daies whiche be rekened in sundry wyse of diuerse nacions, began in Egypt, where the yere & mouthes were also deuised, they take all the space from midnight tomidnight for one day, and the Romaynes vsed the same maner. For as Plutarche writeth, the sūne risyng is the beginnyng of all affayres & functions, the night is a tyme of counselyng & apparaunce, and they had assigned to euery houre a sōdry ministry, as Martial in his Epigramme declareth.

Sundry diuision of daies.

The day vvas deuided in sundry vvise,
That euery hour had a seueral office,
The. ii. first serued for salutacion,
The third for lavvyers alteracion,
Tvvo next vvere spente in labours diuersly,
The sixt men might them selfes rest quietly,
The seuenth of vvorkes vvas resolution,

The eight vvas for vvrestlers, and in conclusion,
The nynth vvas limitted for mennes repast,
And so furth the other, of time vvas made no vvast.

¶ The Babilonians called the space betwene the Sunne risynges a day: The Atheniens named all that was betwene the goynges doune a daye. The Umbrians counte theyr day fro noone to noone: but cõmonly the day is called the space from mornyng tyl night. The night was diuided into viii. watches, whereof euerye one (as Hierom wytnesseth) conteyned thre houres.

Partes of the night.

## The. vi. Chapiter.

¶ Who fyrst furth bookes fyrst, or made a liprary. Printyng, paper, parchement arte of memory.

Bookes,

BOOKES, whiche cõteyne the monumentes of ingeniouse wyttes, and be a regestre of all valiaunt prowesse, in Grece were fyrst published, as Laertius thinketh by Anaxagoras: as Gellius sayeth, it was Pisistratus

sistratus that made the fyrst booke, & exhibited it to be redde openly. Notwithstandyng Josephus declareth ẏ the Debrues and priestes of Egypte and Chaldee set furth bookes fyrst.

Pisistratus made the first booke.

The Atheniens seriously multiplied ẏ nõbre of bookes, whiche Xerxes caried frõ thence into Persie, & Seleucus kyng of Macedony caused them many yeres after to be conueighed to Athens again. After that Ptolomeus kyng of Egypt gathered together vii C.M. bookes, whiche were all brent in the former battaile of Alexandria. Neuertheles, Strabo recordeth that Aristotle dyd institute the fyrst lybrary, and left it to Theophrast his disciple, & taught the kynges of Egypte howe they should order theyr lybrary: Theophrast left it to Meleus & of him Scepsis receyued it. There was also a lybrarye at Pargamus verye auncient. In Rome Asinius Pollio had the fyrste lybrarye, whiche was occasyon that good wyttes emploied great and graue study in learnyng to the ample furtheraunce and commoditee of the common wealth of the cytie. There be at this day many

Athens made many bookes

Ptolomeus lybraries.

Aristotle had the fyrst lybrary.

Asinius Pollio.

in

F. Feltrius, in Italy, but the most famouse is the liberary, whiche Frederike Feltrius duke of Urbine dyd cause to be edified. Truely the cõmodite of lyberaries is right profitable and necessary but in cõparison of the craft of Printyng, it is nothyng, both because one manne may Prynte more in one day, then many men in many yeres could write: And also it preserueth bothe Greke & Latine auctours fro the danger of corrupcion. It was found in Germany at Magunce by one I. Cuthenbergus a knight: he found moreouer þ Jnke by his deuise that Printers vse. xvi. yere after Printyng was fouud, whiche was þ yere of our lord. M.CCCC.lviii. one Cõradus an Almayne brought it into Rome: & Nicolas Johnson a Frenchemanne dyd greatly polishe and garnishe it: And now it is dispersed through þ whole world almost. Before þ vse of Paper men vsed to wryte in leaues of date trees, and somtymes on the barke of trees: Afterwarde they wrote þ publique writynges in plates or shetes of leade, & their priuate matters in tables of waxe, for tables (as Homer testifieth

Printyng.

John Cuthenbergus found Printyng.

Men wrot in plates of lead

testifieth were afore ẏ siege of Troy Paper was deuised by king Alexander as Varro affyrmeth, it was made of a kynd of fenne rishes, that grewe in the marishe groundes of Egypte. But Plinie sayeth, it was vsed in the tyme of kyng Numa, ẏ reigned CCC. yeres afore Alexander, & his bookes, whiche were found in a chest of stone in fyld by L. Pitilius a Scribe, were writen in paper. In processe of tyme paper, that we vse nowe, was inuented: it is made of lynen clothe beaten together in mylles made for that vse Parchement, as Varro wytnesseth, was found in Pargamus, albeit the writers of Hebrewe stories, as Iosephus sheweth, vsed parchement: they wrote also in goate skynnes & shepe skynnes, in olde tyme as Herodotus declareth. There be diuerse maner of papers, as paper royal, paper demye, blottyng paper, marchaũtes paper. The vsage of writyng by caractes is very auncient, and was found by Tyrotullius freman as Eusebius supposeth, and Iulius Cæsar vsed it muche in secrete and preuy counsels. The arte of memorye was founde by

Paper.

Paper.

Parchement.

Diuerse maner of Paper

Simonides

Arte of memory.

Simonides in Thessalye: For what tyme he was bodeu to a banket at a noble maunes house called Scopa, it chaunsed that he was sente for to speake with .ii. yong men at the gate and straight waye the banketyng house fel and destroyed al the gestes: Then he, because he remembred in what order and place euery man sate deliuered euery man his frende to be buried. By that facte bothe he perceiued the order of the art of memory and what commoditee came to the remembraunce of man by suche places and images as bee conteyned in that feate. In memory excelled Cyrus kyng of Persye, whiche could call euery man in his hoost by name.

When of great memory.

Cyneas the ambassadour of Pyrrhus the day after he came to Rome saluted euery order of nobles by their proper names, Mithridates could speake xxii. languages. Iulius Cæsar could wryte, reede, endite, and heare a tale al at ones. Adrianus the emperour could do the same.

The

## The. vii. Chapiter.

¶ The beginnyng of warre with other thynges concernyng the same.

CHIVALRY, wherein is declared the manly corage of noble captaynes, was deuised, (as Tully sayeth) by Pallas, as Diodorus thynketh, the maner of warre was found out by Mars. Albeit Iosephus telleth that Tubalcain, whiche was afore the flud dyd fyrst practise feates of armes, whereby it appeareth that ꝑ vse of warres is of great antiquitie, but it is vncertayne who was the fyrst warriour. Afore the fyndyng out of weapons, menne vsed to fight with theyr fistes, feete, and bityng. And thus beganne battaile, as Lucretius writeth.

Mars and thoure of chyualrie.

Tubalcain.

Handes gripen, fote, tothe, & nail
VVere first vweapons vsed in batail

Afterwarde they beganne to fight with staues and clubbes. And therfore they assigne to Hercules a staffe and a Lyons shynne. For men in the beginnyng vsed staues to reuenge their iniuries and quarels, & couered theyr

Staues.

Palamedes. array. Watches. Wardyng. Watche wordes.

theyr bodyes with skynnes of wylde beastes in stead of armoure. Palamedes ordered and set men fyrst in aray appointed watches and wardyng to be kepte, and watche woordes in the battaile of Troy. At the same tyme Synon excogitated bekons and fyres Plinie saieth that the Pheniciens inuented fyrst the polycies of warre: Diodorus affyrmeth that Mars forged fyrst weapons, and armed souldiers with thē, and therfore the findyng out of thē is attributed to him: but the instrumentes of warre were fond by diuers men at sundry tymes.

Helmettes. Swerdes. Speares. Targettes.

Helmettes, swordes, and speares, the Lacedemonians founde: yet Herodotus supposeth the tergattes and salettes to be the inuencion of the Egyptians, and so to haue comen into Grece.

Haberion. Shyldes.

The haberion was deuised by Midius Messenius, shyldes by Pretus and Acrisius as they fought together.

Leggeharnes Jauelynes Dartes.

¶ Legge harnes and cristes of salettes were inuented by the Cariens, Jauelynes Etolas, Dartes with thonges or strynges by Etolus

sonne

founne to Mars, billes by the Thracians, iustyng speares and moresprikes by Tyrrhenus: they were vsed first in the siege of Capua, that Fulgius Flaccus laied to it. pentheſilea imagined poulares, and Piseus huntyng staues: bowe and shaftes, sithes Iupiters sonne inuented, although Diodorus ascribeth the inuencion of the to Apollo. Notwithstandyng, Artapanus, who Eusebius writeth saieth that the inuencion of Armour, began by Moses, whiche beyng very young acheued the first hardy enterprise against the Ethiopians. Of all enginnes of warre, the Cretians founde firste the croſſe bowes, the Sirians quarelles, or bolts, and the Phæniciens found brakes and slinges: howbeit, Vegetius holdeth opinion that Baleares, a people whiche dwell in the Spanishe seas, ordained slinges. Cranes, or bernes to wynde vp great weightes were the deuise of Cteſyphon. The rammat called in latyn Aries, wherwith walles be ouerthrowen, was made by Æpeus at Troy. Thei sought a tertise called in latyn Teſtudo too myne walles, Artemon

Iustyng speares.
Morespikes.
Polares.
Huntyng staues.
Bowe and shaftes.
Sithes.
Crosebowes
Quarelles.
Bolts.
Brakes and slynges.
Cranes or Bernes.
Rammer.
Bough.

Clazemonius instituted. But of all other that euer were deuised to the destruction of man, the gönes be most deuilishe, whiche was perceiued by a certaine Almaine, whose name is not knowen: After this sorte, it chaunced that he had in a morter pouder of brimstone that he had beate for a medicine, and coueted it with a stoone, and as hee strooke fyre it fortuned a sparke to fal into the pouder: by and by there toase a greate flame oute of the morter, and lyfte vp the stoone, wherewith it was couered a greate heyght: And after hee had perceiued that, he made a pipe of yron, and tempered the pouder, and so finished this deadly engyn, and taught the Venetians the vse of it, when they warred against the Genuates, whiche was in the yere of our lord. M.CCC.LXXX. For this inuention he receiued this benefit that his name was neuer knowen lest he might for thys abhompnable deuise, haue bene cursed and euil spoken of whilest the worlde standeth.

Gunnes.

What yere gönes were found.

Reclaymyng of horses.

The waye to reclayme and tyde horses after ꝓ iudgement of Plinie Bellerophon taught fyrst: whiche roade

the

the kynde Pegasus into a mountain of Lybie called Chimera, as Diodorus suppose it was Neptune. Brydels, bittes, horseharnes or trappers the Peletronians a nacion of Thessalie found, and as some thinke the cast to breake wyld horses, was lerned of the. Also the Numidians rode their horses without sadles. Cartes with two horses and waggons the Phrigians vsed fyrst charioteres Richthonius diuised fyrst in Grece, fightyng on horsebacke the Centaures found in Thessalie. Notwithstandyng all the cõmodities of such beastes, as horses Mules, Asses, and all other bearyng and drawyng beastes were at the beginnyng. For it is manyfest that the Egyptians, and Hebrues, Assirians and Arabians vsed them: but the glorious Grecians vsurpe all to theyr owne glorye and ambicious praises commendacion.

Brydels bittes.

Waggons. Charioteres. Fightyng on horsebackes.

## The. viii. Chapiter.

¶ The institucion of Olimpiades with other shewes and games.

Plates or shewes.

OF Plates or shewes in Greece there were foure principall, whereof the meste principall was Olimpiades: whiche were kepte euery .v. yere in the mounte Olimpus, and ordaigned by Hercules. one of the fiue brethren named Idæi Dactyli, in honour and remembrance of Iupiter. In this game Corilus an Archadien wan first the price as Eusebius saieth. Plinie affirmeth that Hercules sonne of Alcumena obtained the victory there first. There was wrestlyng, runnyng with horses and on foote, turnyng, leppyng, courlyng, with chariotes: contention of poetes rhetoriciens, musicions, and disputations of philosophiers, and great assembles out of all Greece. The maner was then too proclaime warres, or entre leages of peace: the rewarde of the victoures was a garlande of Olive, whiche tree grew ther beside. By this they counted their yeres, as the Romanes did by Lustra and their counsailes. The seconde shewe was Pithii, whiche were in honour of Apollo, and made by Apollo hymself,

Corilus.

Exercises vsed in the Olimpiades.

The rewarde of the victors

in

in memoriall of his actiuitie, in vanquishyng the greate dragon Pithon, that was sente by Iuno to persecute his mother Latona. The third game was Isthmū deuised by Theseus in ꝑ worshep of his father Neptunus, as Hercules had dooen to Iupiter: Thei had the name Isthmū of the narrow place in Grece that Corinth stode in where the plaies were celebrated beside an olde temple of Neptune enuironed with a darke wooode of perbe trees. Thei that wā the mastery, had a garland of pine tree. The.iiii. game was Nemei, named of ꝑ forest Nemea Nemei.
These feastes the Argiuans kepte solemnely in reuerēce of Hercules, that slewe there the mightie Lion, whose skynne he ware for his coate armour Pirrhus daunce was a kind of dauncyng, wherin the Lacedemoniās practised their youth, from thei were .v. yere of age as a preparatiue to greater affaieres of warre. It was firste instituted in Crete by one Pirrhus ꝑ was one of ꝑ Cibilles priestes. Thei daunced it in armour and with weapons on horsebacke, as Solinus testifieth. Naked games wer first inuen- Pyrrhus daunce. Naked games.

Funeral plates.
Wrestlyng.
Dyce.
Tables.
Tennys.

ted by Licaon: and funeral plates by Acastus, wrestlyng by Mercurie, dice tables, tennys, and cardes were fonde of the Lidians a people of Asia, and begonne not for any lucre or pleasure but for a common wealth. For whatsyme their countre had great scarsenes & want of corne, insomuche that it was not able to suffice the people, they mittigated & swaged theyr hunger and scarsitie in this wise, one day they toke theyr meat moderatly, & another day by course they applied such sportes and pastimes to dryue away the tediousnes of theyr famine & hunger. The chesse were inuēted the yere of the world. iii. M. CCCCCC. xxxv. by a certaine wise mā called Xerxes, to declare to a tyranne that maiestie or auctoritie without strength, assistens, and healpe of his men & subiectes was casual, feble, & abiect to many calamities of fortune: his entent was to breke the fierse cruelte of his heart by feare of suche daungers as might chaunce or come to passe in the lyfe of mā. There is a game also that is played with the posterne bone in the hyndre foote of a shepe, ore, goate

Chesse.

Xerxes.

Talus.

fallowe

fallow or redde dere, whiche in latin is called Talus. It hath .iiii. chaunces, the ace poinct, that is named Canis or Canicula, was one of the sides he that cast it leyed doune a penye or so muche as the gamers were agreed on, the other syde was called Venus that signified vii. he þ cast the chaunce wan .vi. and all that was leyd doune for the castyng of Canis. The two other sydes were called Chius and Senio: he that dyd throwe Chius wan iii. And he that cast Senio gained .iiii. This game (as I take it,) is vsed of children in Norfolke, and they call it the chaunce bone, they playe with iii. or .iiii. of those bones together: it is either the same or very lyke to it.

Canis. Chaunces. Venus. Chius. Senio. Chaunce bone.

There was in olde tyme a game at the dyce called Vulturii, and Hercules Basilicus, that Plautus maketh mencion of: but the inuentor of those games be yet vnknowen, albeit it semeth to be a deuise of the Romaines, And likwise the auctour of the game named odde or euen, and holdyng vp of handes or fyngers is vncertayne. There be some þ refer the fyndyng of þ cardes & chesse to þ noble Palamedes

Vulturcii Hercules Basilicus. Odde & euen. Palamedes.

## The.ix. Chapiter.

### Certain plaies of the Romaines.

Lupercalia.

LVPERCAL was a Caue at the foote of the Mounte Palatine halowed to Pan a mysticall God of the Archadiens, where the custome was to sacrifice a Goate, (as Plutarche repoiteth) a Dogge, bycause he should kepe the Wolfe from their foldes. The oblacion was made in Februaty aboute the. xv. kalendas of Marche after this rite & fashion. The yong meune all naked ranne and coursed aboute wantonly and lasciuiously in honor of Pan, with whippes or scourges in their hãdes: And the women offered theimselues to bee beaten with their scourges, supposyng that it helped to the fruitfulnesse of childzen: This pastyme was instituted by Euander, that came out of Archadia, Marcus Antonius in this plate naked set the Diademe on Iulius Cæsers hedde. There was also another shewe called Circenses whiche were celebrated in a place walled aboute named Circus

The rites of these feastes.

Circences.

Circus, where was vsed fightyng, & courlyng of horses & runnyng with charettes.

THE Circus that we name listes or tilte were of greate length, and had barres where the race should begynne and at the other ende was the wager sette, that thei ranne for: ther was vsed in the same place tournyng These were long vsed solemnely of the Romaines and had the title of greate plates or games. The thirde kinde of plates wer Saturnalia, why the continued fiue daies in December, and were kepte verye costly and sumpteously with greate sporte and gladnesse, and mutuall feastes, and presented ordinarely one another w gyftes. It was also the maner in those feastful daies that seruaunte should haue equal power in thynges and like auctoritee and sitte at the table with their maisters bycause in Saturnus tyme all thynges wer vsed in common. Ianus ordaigned them in honour of Saturnus (as Macrobius declareth) and some saie thei began in Athens. There was also another game of swearde players vnarmed:

Saturnalia.

Swearde players.

g.v. the

the occasion of their beginnyng because the Romayns when they went to warre should se fightyng, woūdes and swerdes to thentēt ẏ they shuld be ẏ lesse afrayd of their enemies armed or be discouraged when thei saw blody woundes in the felde, therfore the chiefe capitayne or Lyuetenaunt of the host should exhibite to the people a game of fēce or sweard plaiers.

## The.x.Chapiter.

¶ Who foūnd truse, leages, sundrye kyndes of makyng it, triumphe and ouacions.

Truse.

TRVSE, that is called a couenaunte of peace for a season was instituted by Licaon: it was takē somtyme for yeres, as ẏ Romanes toke truse with the Veientes for.xl.yeres, with the Cerites for an hūdreth: Sometyme truse was made for houres as Caius Pontius a Samnite required of the dictator of Rome truse for.vi.houres. Leages of peace and cryes in cōmon places Theseus dyd ordeyne in Grece, but Diodorus assigneth it to Mercurie. Neuertheles

Truse for yeres.

Houres.

Leages.

Cryes.

les they were in frequent vse long a-
fore that tyme in Assirie and Ægipt,
and namely among the Hebrues. For
Jacob made a leage with Labā. And
Moses offered cōdicions of peace to
the prynces of the cōtries by whom
he passed: and after him Iehosuah
stroke vp a bonde of peace, and made
a loue day w̄ the Gabaonites. Ther-
fore it is a great difficultie to appoict
the inuentor of it. Ther were diuerse
fashions of makyng leages, as the
Romanes maner was of this fashiō.
The Heraulde of armes at the com-
maundemente of the kyng tooke and
smit a hogge appointed for that pur-
pose, saiyng: so let Iupiter smyt him
that disanulleth this holye leage, as
I stryke this hogge. But Polibius
wryteth that the herolde toke a stone
in his hand and sayd: If I perform
and stande to the couenaunte of this
leage without gyle or fraud, the god-
des geue me all thynges prosperous:
If I either do or thinke the cōtrary,
I pray God that I alone be destroy-
ed and cast away, as I cast this stone
from me, and furthwith he threwe
doune the stone.

Jacob made a leage with Laban.

Iehosuah w̄ Gabaonites.

The Romaynes leage.

When

When the Arabiens make a leage of peace, ther standeth one betwene the twoo parties & cutteth with a sharp stone the holowe of the hande of the cõfederates, and with the blode, that issueth out, he anoynteth with ragges taken out of their garmentes. vii stones that stande betwene them and inuocateth Dionisius and Vrania their goddes: then the solliciter and entreater for the peace kindeth sure tie for the straunger or citezen that was partie. The like order was vsed in amities made emong frindes.

The Scythians leage.

THE Scythiãs made leages after this maner: ther filled a bowlle of wyne, and mingled it with the blood of them that should enter the bonde of peace, and then thei weete in the boule their arrowes, axes, halbardes and dartes that dooen, thei with many wordes vowed and cursed thẽselues and so dzouke the wyne bothe thei and all the nobles presente. The same vse was emong traitoures in their cõspiracies at Rome. The Barceans cõsented on their leages thus Thei made their loue daye ouer a depe caue verye priuie, and so long

Barceans leage.

as

as the yearth continued, so the pacte endured. Dionisius, whiche was replenished with the spoyles of many countrees led the first triumph, and afterward, it was receiued of sundry nacions, as ẏ capitains of Carthage when thei sped well, triumphed. In Rome Romulus, after he had conquered Acron Kyng of the Ceninens, trouned with Laurell and caried in chariot with foure horses entred into the citee trisiphantly. And dedicated his praie and spoyles to Iupiter as Dionisius writeth. Albeit, Eutropius saieth that Tarquinius Priscus first triumphed of the conquest of the Sabines. Camillus ledde the first solemne triumphe with white horses, and a gilded chariot, and a garlande of gold, with all the captines folowyng the chariot with cheines and fetters aboute their neckes. And the senate goyng before into the Capitole to Iupiters temple, where thei offered a white Bull and then returned. It was lawfull for none to triumph but suche as were dictatour, consull, or pretor, albeit, Cneius Pompeius beeyng but of the ordre of knightes, triumphed

Triumph.

Camillus.

triumphed as Cicero telleth. Ouacion is a lesse royalfe then triumphes and was the worship of suche as had ended any battel or acheued any feat wout blodshedyng, or when ẏ battel lacked any of the due cyrcumstances of apointyng, they that came into the cytie with that pompe, were crouned with a garland of myrtyl. And went a foot into the capitole, al the senate folowing him, & there offered a shepe The fyrst ẏ had any Ouatiō was Posthumius Tubertus. The Lacedemonians when they vāquished theyr enemies by craft, policie, or deceit offred a bul; when thei didvaliantly subdue thē by force of armes, they sacrificed a cocke, of ẏ maner of triumph, reade Appianus Liuius or Iulius Capitolinus.

Posthumius Tubertus. The offering of the Lacedemonians.

## The. xi. Chapiter.

¶ Garlandes or crounes, the diuersity of them, & of oyntmentes.

Garlondes. Bacchus.

PLINIE testifyeth that Liber Bacchus did first inuent and ware a garland made of Iuye on his heade: and after it was taken in acustome that

that when they sacrificed to anye of the goddes, they should bee crouned with a garland, and ẏ oblacion likewyse.

Notwithstandyng I fynde that the vse of garlandes or crounes is of more antiquitie then Liber Bacchus For Moses, that was manye yeares afore him, made manye crounes and garlandes of golde. At the fyrst the maner was, in all playes and sacryfices to wynde garlādes of boughes of trees. And after they were garnished with varietie of floures amōg the Sicyonians by Pausias and Glycera his lemmanne. Not long after the wynter garlādes that be called Egyptian, whiche are made of woode splytters or Iuery dyed with manye coloures, beganne to be had in quotidian vsage.

Moses.

Pausias.

Wynter garlandes.

And in processe they made crounes of brasenne plates gylted, or couered with syluer, called for theyr thynnes garlandes. Last of all Crassus, the ryche did fyrst set furth in his games and shewes, crounes with siluer and golden leaues.

Crounes of brasen plate.

And cōsequently there were inuēted many

many maner of crounes. As the tri-
Corona tri- umphant croune that the Emperour
umphalis. or graunde capitain ware in this tri-
umph, this was firste made of Oliue
Muralis. and afterward of golde. The murall
or wall croune, that was giuē to him
that scaled first the walles. The cāp
croune, that was the reward of hym
that entered firste in armes into the
Naualis. campe of his enemies. Nauall or sea
croune, whiche was sette on his hed
that first borded his enemies shippe.
And all these wer of gold. The Obsi-
Obsidional. dionall croune, ẏ was worne of hym,
that deliuered a citee besieged, and
was made of grasse. There was also
Ciuilis. a ciuil croune, whiche was a souerē-
tie that a citezē gaue to him that had
valiantly preserued hym from his e-
nemies, this was made of Okē bran-
ches. And this maner of croune the
Atheniens did firste diuise and gaue
Pericles. it to the Pericles. There wer moreo-
uer crounes of pearles, trenche crou-
nes, and garlandes composed of the
eares of corne, whiche as Plinie wit-
nesseth was first in vse emōg the Ro-
Garlandes of manes. But garlādes made of Cina-
Sinamome. mome, wouen & imbossed w gold Ve-
spasia-

Vespasianus dyd fyrst consecrate in the capitolie in the temple of peace. In space of yeares the excesse of crounes was suche that the Grecians in their bankettes crouned both theyr heades, and cuppes also, wherof the Ionias were auctours. By this sort of crounes Cleopatra empoysoned Antony as Plinie writeth, and Artaxerxes vsed crounes or garlades in his feastes, to thys virgill alluded in his Aeneidos.

Cuppes were crouned.

They set furth their golde goblettes
And crouned them vvith freshe chaplettes.

Oyntmentes (as Iosephus writeth) notwithstandyng that Plinie sayeth the contrary, were vsed long afore ỹ battaile of Troye, for Iacob sente to his sonne Ioseph in Egypt oyntmentes: And Moses, that was. CCC. l. yere afore the siege of Troy, maketh mencion of oyntmentes concernyng the sacrificacion of the tabernacle, & priestes of the olde testament: Albeit it is not knowen who was fyrst diuiser of them. Plinie & Solinus reporte that Alexander when he wanne the campe of Darius, found among other

Oyntmentes

fewels and spoyles a casket of oyntmētes, that muche pleased him: But Herodotus doth declare that it was in frequent vse afore Darius tyme. For Cambyses Cyrus sonne sent ambassadours to Æthiopus kyng of the Macrobians with great presentes, whereof a bore of oyntmētes was parcel. When the kyng had learned the maner of ẏ confection of it, he cōtemned and neglected it as a thyng of no value. It is not certayne when they came into Rome: But I fynd in Plinie that the .CCCCC.lxv. yere of the cytie Antiochus beyng vanquished, & Asia subdued and conquered P. Licinius Crassus and Iulius Cæsar then Censours cōmaunded that no forrein nor straunge confection of oyntmentes should be sold in the cytie.

Æthiopus dispised oyntmentes.

Oyntmentes might not be solde.

## The .xii. Chapiter.

¶ Who found out metals, smithes toles, fyre, candels, and belowes.

Golde.

OF al metal, wherin worldly substaunce consisteth, gold, that all men so sore couet to haue, is the most preciouse. For the desyre

her of

herof they haue digged into the depe botomlesse abisse of the yearth, & at ye length (as Phaletius sayd) they wyl digge Pluto out of hel for it. And Diogenes what tyme he was asked why gold loke so pale, answered very wel saiyng, because it hath many that lye in wayte for it. Cadmus, as Plinie affyrmeth, found it in the mount Pāgeus in Thrace, or as some thynke, it was Thoas and Eaclis that inuented it in Panchaia. Syluer Erichthonius of Athens or Ceacus found out. I thinke they reporte that gold was found in Pangeus, because there is great plentye in that hyl, as Herodotus dothe write. The fyue brethren named Idei Dactyli found yron in Crete. Midacritus fet leade out of the Ilelandes against Spayne called Cassitrides, as Strabo declareth. Brasse was found by Cinyras in ye ile of Cypres, & Solinas sayeth it was found in Crete. Cinyras also deuised the tōges, fyle or rape, leuer, and stythe. Notwithstandyng Clement sayeth that Selmētes and Damnameneus two Iues found yron fyrst in Cypres, & the Pānoniās brasse. Aristotle holdeth opiniō

Cadmus found gold.

Syluer.

Yron.

Leade.

Brasse.

Tonges.

Leuer.

Stithe.

Melting brasse.

that Lydus a Scithian first taught to melte & worke brasse, Theophrast thinketh it was Delas a Phrigian. Strabo writeth that a certayne people named Telchines wrought yron and brasse first, & they made a swerd named Harpe, which they gaue to Saturne. The smithes forge some thinke the Calibians found, & some suppose it were the Ciclopes, whiche first vsed the smithes craft. Diodorus holdeth the opinion that Idei Dactili & Vulcanus were auctours of fyre, yron, brasse, syluer, gold, & al þ is wrought with the fyre. Sothering of yron Glaucus founde, and Cadmus melting of golde. Neuertheleſſe I take it that all theſe afore named found the vſe of ſuche thinges in their countries where they were inhabitauntes. For the vſe of al ſuche metal was perceyued in the beginnyng of the worlde by Tubalcain whiche was sonne to Lamech and occupied smithe crafte. Clement referreth the temperyng of yron to Delas. Fyre is supposed to be the inuencion of Vulcanus: Vitruuius sayeth that the trees tossed and shaken with wyndes, by beatyng together

Harpe.

Nymphes forge.

Idei Dactili.

Sothering of yron.

Tubalcain.

gether of theyr boughes excited fyre. But it had bene more conuenient to haue ascribed the gyfte of it to God, whiche gaue it to man to be remedye against the daunger of colde. Pyrodes fyrst stroke fyre out of flinte, Prometheus taught fyrst to kepe it in matches: Plinie telleth howe the fyres in armies and campes, or els the spardes diuised to smyte fyre by rubbyng of two peces of wood together. Laurel and Iuye be best for that vse. Belowes were found by Anacharsis as Strabo wytnesseth: Candels the Egyptians inuented.

Fyre.

Pyrodes stroke fyre out of flinte.

Matches.

Smityng fyre with wood.

Belowes.

Candels.

## The. xii. Chapiter.

¶ Who ordeyned coynes, lokyng glasses, rynges with precious stones.

COYNAGE, of what metal soeuer it was made, as it maye appeare by Iosephus, is verye auncient: For Cain Adames sonne was very gredy in gatheryng together of mony. Herodotus wryteth, that the Lydians fyrst coyned syluer and gold to bye and sell

Mony.

Lydians.

with. For afore the siege of Troy as wytnesseth Homere, menne vsed to chaũge stuffe for stuffe. Albeit in the tyme of Abrahã there was mony currant, for he bought the duble caue, to burye his wyfe Sara of the Hethite Ephron for. CCCC. sycles of syluer, whiche was afore the siege of Troye many yeres. In Rome the fyrst coine of gold was smitten the. cccc. xlvii. yere of the cytie. And it was named a ducate, & after it beganne to be vsed in many places at sundry tymes.

Sycles.

Golde in Rome.

Phædon begãne siluer coyne in ẏ ile Egina. It was minted in Rome. cccc. lxxxiiii. yere after the cytie was builded, the printe of it was a Chariot wt two horses & some with foure. Iãnus dyd cause brasse to be coyned with a face on the one syde & a shyp on the other syde, to ẏ entent to gratifye Saturnus (whiche arryued there in a ship) by settyng furth his memory to their posteritee & successours. Seruius Tullius fyrst coined brasse with an Image of a shepe and an oxe, as Plinie writeth. Lokyng glasses of siluer were diuised by Praxiteles in ẏ tyme of Pompeius Magnus. There were also

Phedon.

Syluer was coyned in Egina.

Ianus coynes of brasse.

Seruius Tullius.

Lokyng glasses.

also inuented lokyng glasses of steele, leade, christal, glasse, & mingled stuffe wherin we beholde our visages. Albe it it is vncertayn who dyd fyrst fynd thē, sauyng that Plinie saieth one Sydon imagined thē of glasse. Rynges wt a pece of stone wrought in them be reported of Plinie to haue bene made of Iupiter for to kepe in memory ꝑ punishement of Prometheus, for that he deluded the goddes of the element of fyre, & did traduce it to mans vse, but that is a fable of smale credite. For ꝑ vsage of rynges & precious stones is of great antiquitie, for I rede in Genesis that Iudas gaue his doughter in law Thamar a ryng, & broches, as pledges of his promise. And Moses ꝑ was CCC. yere before the batraile of Troy speaketh of rynges & precious stones for makyng of the arke & vestures of Aaron, as onyches & smaragdus or emrode. In Rome at the fyrst they vsed rynges of yron euery mā saue Rynges of yron.
uyng the tribunes. It was lōg afore the senatours had any ringes of gold and as Macrobie writeth, they vsed thē not so muche for trimmyng & decking of thē selues, as bicause to seale Rynges serued to seale letters.

Sydon. Rynges. Prometheus

A man might haue but one ryng.

letters wt thē: insomuche that it was not permitted to any man to haue mo then one, & that was allowed in none but fre men. Afterwarde they began to graue seales in preciouse stones.

Rynges were worne on the left hand.

And, least thei should be broken with stresse, they ware them on the fynger of the left hand, that is next the lytle fynger, because the lefte hand is not put to muche labour as the right hād or els as Macrobie sayeth, because there goeth a vayne from that finger to the heart. Rynges also were vsed and worne of the knightes of Rome that by them they might be disseuered and knowen from the cōmon sort of the people.

Knightes ware rynges. for a differēce

## The.xiiii.Chapiter.

¶ The original of glasse, Ambre, Vermilon, Mirrha, and Christal.

IN PHENICE whiche is a parte of Syria, marchyng on Jurye at the foote of the mounte Carmel, there is a pole called Candebea, whereof the riuer Belus springeth, in the whiche glasse as Plinie writeth, it engendred For it is reported that on a time whē

Glasse.

a

a marchaūtes shyp, that was freyghted wᵗ saltpeter (for so some expound nitrum) arriued there. And as they Nitre.
romyng on the sādes & sea bākes prepared theyr meate. It fortuned that bycause they had no stoore of stoones to bere vp theyr vessels, wherin they sodde theyr meate, they tooke out of their shyp great peces of Nitre to set on theyr victuals, whiche after they chaūfed to be on fyre & mingled with the sand, there rāne bright flakes of this precious lycoure. By this riuer is Memnō his toumbe, & as Iosephus writeth, ꝑ nature of that water is to turne & trāsforme other metals into glasse. Ambre, as Diodorus wytnesseth, was foūd in ꝑ Ile Basilia, whiche lyeth against Scithia aboue Galatia in ꝑ great Ocean, where it was fyrst cast vp, and was neuer seene nor found in any other place before. Ver- Amber.
milon or red lead was foūd in Ephesus by Callias an Athenien: And it was in Rome coūted & taken for holy insomuche ꝑ on theyr feast full dates, they paited ꝑ face of Iupiters Image with it, & the bodies of them that triumphed, & Camillus triūphed so, as Vermilon.

Mirrhe. Plinie wytnesseth. Mirrhe, which is an humoure cõgeled and constipated together with heate, cõmeth out of ꝑ east parties & namely out of Carmania: Pompeius in his triumph of the pyrates & robberson the sea brought it fyrst into Rome.

Christal. Christal is a stone that is congeled of pure water not vꝑ cold, but by a power diuine of heate, wherby it retayneth his hardnes, and neuer relenteth or melteth, & receiueth diuerse colours, & this is ꝑ mynde of Diodorus. But Plinie holdeth opinion that it cõmeth of the yse, extremely frosen. Neuertheiesse it is vncertaine yet who found it.

## The. xb. Chapiter.

¶ The beginnyng of Imagery, and of Alexanders Image.

Images. CONCERNYNG the vse of makyng Images, from whence it came auctours differe and vary. For Macrobius citeth one Epicadus that sayeth it beganne of a superstition of Hercules, whiche accordyng to the nomber of his cõpanions whom

Hercules.

whom he lost in his voiage into farre
countreys: When he came home into
Italy made Images of thē & cast thē
doune at ꝑ bridge Sublicius into Ty-
bre, to thentent they should be caried
into theyr native countries, thinkyng
that to be a iust paymentacion for their
funerals. Neuertheles he taketh it
that they came rather of ꝑ custome of
the Archadians, which as Diodorus The Archa-
writeth, in their wāderyng abrode re dians maner.
pared into Italy, & builded a chapel
to Pluto & an alter to Saturne, where
they pacified Pluto wt the heades of
men, & burned the bodies to Saturne.
For so they expounded their oracle. An oracle.

Et capita inferno et patri trāsmit-
tite lumen,

Geue heades to Pluto the god in-
fernal,

And Saturne his father the fire lu-
stral.

¶ The sacrifices that were offred to
Saturne were named Saturnalia. Af-
ter Hercules as he passed through Ita-
ly, when he had cōquered & subdu-
ed Gerion, aduertised thē to chaūge
that vnlucky sacrifice into fortunate
oblacions, and taught them to make
Images of lytle boones and to offer

the to Pluto: And to light tapers of wake in honoure of Saturne. Lactantius sayeth, Prometheus made fyrst Images of soft clay, & raught ꝑ way to make statues: Some say, as Diodorus writeth, that the Ethiopians fond the fyrst vse of Images, & of thē the Egyptiens learned. Notwithstādyng I fynd that Images were long afore that tyme: For Rachel when her husbande fled out of Mesopotamia, from Laban his father in lawe, dyd steale away her fathers goddes, and therfore it appeareth that Imagery is of an auncient beginnyng.

Prometheus made ymages

And some there be ꝑ thynke men toke occasyon of God to make Images, whiche willyng to shewe to ꝑ grosse wyttes of men some perceiueraūce of him selfe, toke on him the shap of mā, as Abraham sawe him & Jacob also. And the scripture semeth in sundrye places to attribute to him handes, feete, eyes and eares, whiche be partes and membres of men. And by this meanes men gathered ꝑ maner of making ymages of God, bicause to kepe him in frethe memory. And this is the true original of Imagery. Spurius

Cassius

Cassius made in Rome ꝑ image of Ceres of brasse. Afterwarde were made statues of men to excite & encourage valiant heartes to high enterprises. And for ꝑ cause ꝑ Athenians set vp ꝑ Images of Armodius & Aristogitō that slewe & expulsed the tyrannes. Leontinus Gorgias made him selfe an Image of pure gold not hollowe fyrst and set it at Delphos ꝑ.lxxviii. olympiade. Pharnaces caused one to be made of siluer like him selfe, whiche Pōpeie in his triumph remoued. In Italy M. Attilius Clabrio made the fyrst statue of gold on horsebacke in remembrance of his father: There were also images made of brasse, yuory, woode, & marble. The maner of ꝑ Romaynes was to set vp their Images couered, but the Grecians vsed to forme thē naked, & the Romaynes also had a rite to brīne encense, & light tapers afore them. In this arte many were very expert, as Plinie reherseth But Phidias of Athens passed thē all. In Rome the kyndered & familye of the Macrians were accustomed to were on thē the image of Alexander ꝑ great grauen: as mē in gold or syluer women

Ceres ymage of brasse.

Leontinus gorgias made him selfe an ymage of golde.

M. Attilius made the fyrst ymage in Rome of golde.

Phidias.

women in cattes & tynges: because it was reported, that he should achcue wel in al affayres whiche did bere on him Alexanders Image either in gold or syluer. And therfore Augustus Cæsar vsed long the Image of him in sealyng his letters.

Augustus seale.

## The. xvi. Chapiter.

¶ Paintyng, and potters crafte, or workyng in yearth.

Paintyng.

PICTATVRE, Gyges a Lidian, as Plinie thinketh, dyd fyrst inuet and diuise it in Egypte. In Greece Pyrrhus þ cosyn of Dædalus, after Aristotles mynde. But Theophrastus saieth that Polygnotus an athenian found it, yet Plinie agreeth neither wt Theophrast, nor yet wt him selfe: for in his. xxxv. booke he saieth that Polygnotus a Thasian dyd fyrst paynt women in sundie apparel, & trimmed theyr heades wt cattes of sundrye colours, & set furth pictures to the shewyng more decente, in openyng their mouthes, and made theyr tethe to be sightly, & the visages more fauourably

Polygnotus

bly to behold, but who founde it, it is vncertayne. For the Egyptians saye they had that arte.vi.M.yeres afore it came in Greece: And they of Greece affyrme it was begõne by the Sicyonians, & some of the Corinthians. Albeit all cõfesse it begãne of the drawyng of a mã with lynes. In processe of time it waxed more sumptuouse wt colours. Drawyng pictures with lines or shadowes Philodes an Egyptian or Cleantes a Corinthian diuised. The beginnyng of paintyng.

Thelephanes a Sicyonian & Ardices of Corinthe vsed fyrst this arte without colours, and Cleophantes of the same countries inuẽted fyrst colours. Apollodorus obtayned muche praise with the pensyl. In this excelled Tymagoras, Pythys Polygnotus Aglaophon wt other that Plinie recyteth in the.xii.boke: And Raphael Sanctus an Vrbinate, is very excellent in expressyng of liuely Images of men in this faculte. The potters occupation that worketh all thinges in clay and yearth, Chorebus an Athenian found as Plinie in his.vii.booke telleth. In his.xxv.booke he ascribeth ỹ original of it to Dibutades at Corinth, whiche

Cleophantus inuented colours.

Pensyl.

Potters craft.

Debutades woꝛker of clay.

which by helpe of his doughter inuẽted this craft, foꝛ after she vnderstod that a yong man her louer should departinto a straũge nacion foꝛ the tender loue þ she bare to him, she drewe his Image on a wal after þ patron of his shadow by cãdel light, which her father fylled & fashioned wt clay, and made it into a figure & resẽblaunce of his body, & dried it wt the fyre & set it in þ cõmon hoote house where þ maides & women kept bathes: And there it remayned tyl Mummius destroyed Cozinth. Some say it was found by Rhetus & Theodorus in þ Ile of Samos. And Demaratus father to Tarquinius Priscus kyng of the Romaines brought it into Italy, & after him Eucirapus & Eugrãmus amplified þ science moze copiously. Makyng of moulds, & the way to woꝛke images in thẽ Lisistratus a Sicionia inuẽted The potters whele oꝛ frame, as Epho rus saieth Anacharsis a philosopher of the cõtree of Scythia foũd: Some say it was Talus Dedalus sister sõne The special woꝛkemen in this arte were Dimophius and Gorgasus.

Mummius destroyed Cozinth.

Demaratus.

Mouldes

Potters frame.

Here endeth the abꝛydgement of the seconde booke.

## The fyrst Chapiter.

¶ The inuencion of husbandry with other thinges concernyng the same.

HVSBANDRY or tylynge the ground Diodorus sayeth, was excogitat by Dionisius amonge the Egyptians, In Grece & Asia by Triptolemus: as Iustine writeth, in Italy Saturnus: but Virgil wytnesseth, that Ceres was fyrst inuentrice of it. Nenertheles Iosephus declareth that it was perceiued and founde by Cain Adams eldest sone. In the beginnyng men liued by Acornes, and other frutes of the yearth tyl Ceres, as Plinie telleth, taught the of Athens, Italy, & Sicilie to sowe corne, whiche afore grewe among other herbes. Diodorus referreth the inuencion of it to Isis. Albeit, Iustine affyrmeth that Triptolemus found it in the tyme of Herichtheus kyng of Athens, but Diodorus

Husbandry.

Dionisius.

Triptolemus

Cain.

Men liued by acornes.

Ceres.

Corne sowyng.

odorus saieth he lerned of Ceres, and had commaundemente to teache it abroade. In Italy Saturne instituted sowyng as Macrobie testifyeth, Pitumnus taught men fyrst to mucke & compasse their land, and his brother Pilumnus taught menne to bake and grynde, but Plinie saieth that Argesus a kyng in Greece taught menne to dunge their lãdes in the tyme of Homere. And Hercules afterwarde published it in Italy. Diodorus witnesseth that Dionisius the seconde yoked oxen to the plough fyrst, whereas afore it was laboured by hande, Briges an Athenien, or as some reporte Triptolemus, & some say one Osiris found the plough: Trogus dyd saye that it was Habis kyng of Spayne that taught fyrst to plowe and sowe. Instrumentes of husbandry, as Virgyl supposeth Ceres founde out, but we must take it that these men afore rehersed dyd teache it fyrst in sundry places, for it is manyfest that afore their tyme the Hebrues and Egyptians had knowledge of this science, As Jacob, when there was a greate derth of corne in Canaã, sent his sonnes

Bakyng and grindyng.

Dungyng land.

Yokyng oxen

Plough.

Instrumentes of husbandry

nes into Egipt to bie grain. And therfore without doubt the Hebrues dyd fyrſte kynde out the waye of tylyng corne, grindyng with other ruſtical inſtrumentes: Spues & sarces of here were found in Fraunce, as Plinie teſleth, and bultres of linnen in Spaine In Egipt they were made of fenne riſhes, and bulriſhes.

Hiues and sarces.

## The.ii. Chapiter.

¶ Wyne, oyle, honye, cheſe, and ſtrange trees brought into Italy.

DIODORVS ſaieth ỹ Dionyſius dyd fyrſt perceiue the nature of the vyne, and taught men at Grece to plant it, and to preſſe wyne out of the Grape as Saturnus dyd in Italye: Some ſaye it was Icarus father of Penelope that founde it in Athens, And was afterward ſlain of the huſbandmen, when they were dronken. Athenæus in one place writeth that Oreſteus ſonne to Deucalion fyrſt ſolde the vyne about the moſt Ætna in Sicile: In another place he ſaieth that it was found at ỹ cytie Plithina in Egypt. Aruntes

Wyne.

Icarus.

Oreſteus.

Fruntes brought into Fraunce.

a Tirhene banished out of his cōtre by Lucinon, whō he brought vp of a chyld, caried fyrst wyne into Fraūce Seculus the sōne of Ventus inuented the fyrst food of men of the trees, and Eumolphus an Athenian taught the maner of orderyng of them, but afore all these Noe was the fyrst that either tylled the lande, or planted the vyneyarde. And when he had dronke of the fruit of ẏ grape, he was dronken. Wyne tauernes were set vp fyrst by the Lidians a people of Asia, whiche also foūd diuerse games. Staphilus (as Plinie sayeth) deleied wyne fyrst. Drynke that is made of barlye whiche we cal ale, and was the common drynke of the Egyptians, was diuised by Bacchus: And he taught it to suche nacions, as had no grapes growyng. And for ẏ cause England, Scotlande, Irelande, Fraunce, and Germany, and all that border on the west and north seas vse this drynke, Albeit, the Germanes put hoppes in it, and cal it bere. In Grece, as Diodorus holdeth opiniō Pallas shewed the Oliue, and the way to make oyle. And Aristæus gathered fyrst ẏ crud-

Noe planter of the vyne

Wyne tauernes.

Deleiyng of wyne.

Oliue oyle.

Makyng chese.

des

des of mylke, and made theſe honye. And the oyle mylke, as Plinie witneſſeth, notwithſtandyng the Olyue was afore Noes fludde, and Moſes ſpeaketh of oyle that was vſed in ſacrifices, whereby it may be perceiued that oyle was inuented of the Jewes

Iuſtine ſayth Gargorus kyng of Cu- Gargorus.
retes found the faſhion of gatherynge Gatherynge
of honye, he dwelled in the foreſt of of honye.
Carcheſia in Spain. Ther grewe no Olyue in Italy, Spayne, nor Affryke In the tyme of Tarquinius Priſcus the. C. lxxiiii. yere of the cytie. And afterwarde .cccc. xl. yere of the cytie there were ſome, howbe it they were nere the ſea. But in dede honye was gathered fyrſt of the Hebrewes shepherdes. The cherittes L. Lucul- Chery trees.
lus brought out of Ponthus the yere of the Cytie. vi. C. lxxx. Zinzipha & Tuberes. ii. kyndes of appletrees S. Papinius cõueighed out of Sitia and Affryke into Italy in ye tyme of S. Auguſtine. The Plane tree, the Laurel tree, the Fygge tree, & apple trees, wt other which is not nedeful to reherſe wer brought in by diuers men, whoſe names are not ſpoken of by any auctours.

## The.iii. Chapiter.

¶ Who named beastes, instituted sacrifices, huntyng, salt, pulteries.

Adam named beastes.

BEASTES after they were all created in theyr kynde were named by Adam with the same names, that they bee nowe

Hiperbius.

called: Hiperbius sonne to Mars killed them fyrste, but I had rather referre that to Abel Adams sonne: for he dyd fyrst offre to God the fyrst begotten of his flocke, and from him it spredde abroad among the Hebrues,

Abel.

Swyne was most commended in sacrifices.

and also other countries. Of al other Swyne were the fyrst that were sacrificed of the Gentiles. In the sacrifices of Ceres godesse of corne, as Varro witnesseth. In leages of peace, & in Mariages: At lengthe they came to suche outragious crueltee, that they sacrificed mē. Flesshe was not vsed to be eaten vntyl the tyme of Noe: and then God permitted it, but many countries long after that, forbare & kepte great abstinence from flesshe: As in the golden worlde vnder Saturne men

Eatyng of flesshe.

onely

onely lyued by fruytes of the yearth. The priestes of Egypt refrayned frō fleshe, egges, and mylke, vycause, as they thought, egges were but tendre and softe fleshe, and mylke was blod sauyng that the coloure was turned. And the Essenes in Iurye, & Iupiters priestes in Crete eat neuer fleshe. Bākettyng dyshes and delycates were made in Iōnia, and then the euyl custome was takē vp by other coūtries: Albeit there were lawes made in Lacedemony by Lycurgus, and in Rome by Fannius. For the abolishyng of suche excessiue feastyng, I would some good man would prescribe now a daies a lawe to be precisely obserued of all men, for I thynke there neuer was such riot in feastyng as ther is in this tyme. Huntyng & fishyng the Phenicians found. Salt and the vse therof was perceiued by Misor & Selech. In Rome Q. Hortensius did fyrst setfurth a Pecocke at ẏ Augurs feast. Pultries of al kynd of foules were instituted by Marcus Lælius Strabo a knight of Brundusie. And Alexander Emperour had also suche pultries. Warrens and parkes were

Priestes of Egypte.
Egges.
Mylke.
Bankettes.
Huntyng.
Fishyng.
Salte.
Pecocke.
Pultries.

wer made fyrst by Fuluius Hirpinus And now they be euery where vsed but most cõmonly in Englãd to the great domage of good pastures, that might feed other cattel. The Wolfe, ꝑ mino taure, the horse, the bore, were cognisaunce of the Romanes armies: And Caius Marius in his seconde consulshyp appointed the Egle for a badge of his armye and legyon, with many other nowe a dayes, whiche be in cote armours of noble men.

Beastes that be badges.

## The.iiii. Chapiter.

¶ Who found flaxe and wolle with suche instrumentes and artes as long to the same, and sylke.

Lynnen.

Arachne.

Knittyng nettes.

Spinnyng Weuyng.

LYNNEN or Flaxe, as Plinie saieth, was found by the beautyfull Ladye Arachne of Lidia, ꝑ she taught also the waye of knyttyng nettes to take beastes, fysshe, ꝑ foules, Minerua instructed the people of Athens fyrst in spinnyng ꝑ weuyng wolle: but in one place Plinie semeth to ascribe ꝑ feate of weuyng to ꝑ Egyptians. The walkers

kers or fullers craft was inuẽted by Nicias a Megarien: The Lidians in Sardes died wolle fyrst.

Fullers craft

Dyng wolle

¶ Spindels for wolle were fyrst inuented by Closter sonne to Arachne.

Spindels.

¶ Hangynges of arryse whiche be vsed in halles or chambers Attalus king of Asia, deuised: & Pallas taught the vse of clothyng or apparel, as Diodorus writeth, & Eusebius sayeth one Vso a Silician borne, made fyrst clothynge apparel for men of beastes skinnes: but in dede Adam whō God dyd fyrst create, made the fyrst lether coates for him selfe & his wyfe Eue our old mother, leauyng therby a patron to al his posterite of that crafte.

Arrise clothe.

Vso.

Apparel.

Adam made the fyrst coat of lether.

The shomakers art one Bœthoius found. Attalus taught men fyrst to weue golde in clothes. And the Phrigians inuented broderyng. The Giekes deuised the mantyle, and the Heturians found the roobes of estate. And mynglyng of diuerse colours in apparel, was the inuẽcion of the Babilonians. Sylke, whiche in al countries is occasion of muche dissolut behauour in apparel, was found of the Cerites growyng on theyr trees, and

Shomakers craft.

Embrodyng.

Mantyle.

Motleys.

Sylke.

Spinnyng and weuyng of ſylke. Pamphila. Purple colour. Hercules. Tyro.

with wetyng they combe it of and make it fyt for their vſes. Spinnyng and weuyng of ſicke that commeth of wormes, Pamphila the doughter of Platis diuiſed it the Ile Coo. Purple colour was found as Pollux wit nelleth by this occaſion. As Hercules beyng in loue with a beautyfull lady named Tyro, walked on the ſea clyffes, his greyhound chaunſed to fynde a ſhel fiſhe called a purple, and when he had eaten it, the oryent colloure of the blodde remayned on his ſnowt: whiche freſhe colour the lady eſpiyng threatened Hercules that he ſhould neuer company with her more oncleſſe he brought her a clothe died with that preciouſe coloure. Then Hercules willyng to accompliſhe his ladies will ſought the purple fyſhe, and caried the blod to his ſouereigne lady. And thus beganne the purple colour among the Tyrians.

## The.v. Chapiter.

¶ Buildynges made of clay, bricke, ſtone, with other matters.

When

MEN at the fyrste lyued lyke wyld beastes in caues and wyldernes, and also fed on fruytes and rotes of the yearth: but after they had perceiued the commoditie of fyre, and felte therby a great comforte agaynste the vehemencye of colde: some beganne to edify cotages of boughes of trees, and some digged caues in the mountaynes, and by often experiencyng of suche meanes they attained to a greater perfection in buildyng. And afterward (as wittes of men be inuentiue) they learned tofashion buildyng with walles: that they set vp with long proppes. And dyd wynde them about with smale rodes and so dawbed them: and to kepe out the stormes, they couered them with reede, boughes or fenne sedges. Thus in procesle of time they came to the arte of buildyng, whiche as Diodorus saieth, is ascribed to Pallas: but I can rather thynke that either Cain or els Iobal sonne of Lamech found out this craft.

Houses.

Making walles of houses

Pallas inuented buildyng.

Houses of clay, Doxius sonne of Gellius dyd fyrst inuent and set vp, takyng

Brycke worke. takyng example at the ſwallowes neſt. Brycke buildynges were inuented by Euryalus and Hyperbius two brethrē of Athens, as Plinie iudgeth, albeit Diodorus referreth it to Veſta daughter of Saturnus.

Bleſſyng of houſes. Epimenides of Creete fyrſte vſed to hallowe his houſe and feldes with expiations.

Tyle & ſlate. Tyle and ſlate to couer houſes were the inuention of Sinyra ſonne of Agriopa in the Ile of Lipres.

Stone delues Stone delues or quarels were fyrſt found by Cadmus in Thebes, or as Theophraſt writeth in Phœnice. Albeit I thinke the inuēcion of ſuche artes may more iuſtly be aſcribed to Cayn or the poſterite of Seth: whiche did make two pillers one of brycke and another of ſtone, and wrote in them al the art of Aſtronomy, at which tyme I ſuppoſe pillers and brycke were fyrſte made, wherby it appeareth that the caſt of buildyng hath bene from the beginnyng of the worlde.

Fyrſt pillers. Neuertheles, I denye not but theſe afore named dyd begyn edifyng in ſundry countries.

Marble. Marble was vſed in buildyng at Rome of riche men to ſhew their ſumptuouſe magnificence. As M. Scaurus

beyng

beyngædiles caused.ccc.lx.pillers of marble to be caried to the makyng of a stage wheron an Enterlude should be played: but Lucius Crassus was fyrst that had pyllers of Marble. M. Lepidus made the gates of his house with Marble of Numedie, not without reproche. He was consul the yere of the cytie.cccccc.lxxvi. Mamurra a knight ẏ was master of Iuli. Cæsars workes in Fraunce, pynned fyrst the walles of his house with brokē marble. In grauyng Marble Dipœnus Scylus borne in Crete floryshed fyrst, afore kyng Cyrus reigned in Persie.

Gates of marble.

Mamurca pinned his house with marble.

Grauers in marble.

## The.vi.Chapiter.

¶ Who made the fyrst citie, tentes, temples, and pyttes.

WHEN men wer somwhat clamed of their vplādishe behauoure by reason ẏ thei were refreshed of their extreme colde by fyre & suche houses as they had deuised, they gathered them substaunce & goddes to the sustentacion of their housholdes and families.

Occasion of making cities

But

But after they perceyued that mighty and strong men did inuade and dispoile them of suche stuffe as they had they knytte them selues together in a companye, and dwelled in one circuite, whiche they walled about and named it a cytie. Notwithstandyng, there is muche diuersitie of opinions among writers whiche was fyrst.

Cecropia. For Plinie sayeth Cecrops buylded the fyrst Cytie, and called it by his owne name Cecropia, whiche was afterwarde called Athens.

Argos. Strabo writeth that Phoroneus buylded fyrst Argos: The Egyptians say, that Dioſpolis in their countrie was long afore: whiche is credible to be so bycause they be a verye auncient nacion. Trafon fyrst made walles: towers, (as Aristotle saieth,) the Cyclopians edifyed: but Theophrast thynketh the Phenicians buylded them.

Dioſpolis,

Walles. Towers.

And Vergil referreth that feate to Pallas. But to say the trueth Cain (as Ioſephus declareth,) made the fyrst Cytie, and named it Enochia after his sonne Enoch. And the yong men that came of Noe his linage by

Enochia.

the

the aduyse of Nembroth buylded the fyrste towre of an exceadyng heyght whiche was called afterwarde Babylon. Babilon.

Tentes Iobal sonne of Lamech inuented, notwithstandyng that the Phenicians affirme that the nepheues of Seculus found them. Tentes.

Temples, as Diogenes supposeth were found by Epimenides in Crete. But Victruuius affyrmeth that one Pythius a Carpenter made the fyrste Temple in Prienne in the honoure of Pallas: Herodotus saieth that the Egyptians instituted the temples fyrst In Rome, Romulus builded the fyrst temple in the worshyppe of Iupiter Seretrius. Temples. Pithius.

To almightie God Salomon kyng of the Hebrues builded the fyrst temple .iiii. thousande, an hundreth and two yeares after the creacion of Adam in Ierusalem. Salomon.

Pyttes Danaus dygged fyrst, as Plinie teacheth, after he came out of Egypte into Argos a countrye of Greece. Neuertheleſſe to tell the verye originall of them, Isaac hys shepherdes dygged the fyrste pyttes, as appeareth in Genesis. And Moses Egyptians. Pittes.

caused

Isaac digged pittes. Moses.

caused pittes to be digged in the wildernes when he dyd conduct the Israelites out of Egypte, whiche was. ccc.lxxxiii. yere afore that Danaus, came into Argos, neither was it Danaus but his doughters that dygged the pytte at Argos.

## The. vii. Chapiter.

¶ The Laborynthes, turrettes, sundry fashions of burials.

Laborinthes.

LABORINTHES which we may cal Mases, were certain intricate & wyndyng workes with many entries and dores, in suche sort that yf a mā were once entred, he could not yssue oute, without ether he had a perfect guide or els a clewe of thredde to be his cōducte. There were foure of them moost notable as it is reported: The fyrst was in Egypte, and was called of some the palace of kyng Motherudes, of some the sepulchre of Meres: but there bee other that saye, it was buylded in honoure of the sonne by kyng

Foure laborinthes,

kyng Peteſucus or Tithoes, albeeit Herodotus ſaieth it was the commō toumbe of the kynges of Egipt: this ſtoode a litle from the Poole of Myrios. The ſecond was made in Crete by Dædalus at the commaundement of kyng Minos, wherein Theſeus of Athens ſlewe the Minotaure. The third was wrought in the Iſle Lemnos by Zmilus, Rhodus, and Theodorus carpēters of theſame countree

Crete. Dedalus. Lemnos.

The fourthe Porſena kyng of the Hetrurians cauſed too bee made and ſette vp in Italy for his ſepulchre, it was all of free ſtone & vaulted. The high ſteples or turrettes that the Egipcias cal Pyramides, wer betwene Memphis and Delta twoo cities of Egipte, of ſuche highte, that it was meruaill how the ſtone and morter could be carted ſo high. One of them that was greateſt, was the worke of three thouſande and .lx. menne. in. xx yere, at the coſte of kyng Chemis, whom Herodotus nameth Cheopis, Chabreus brother to theſame kyng made the ſecond turret not equall in highte. The thirde, kyng Mycerinus cauſed to bee wrought .xx. fote ſhor-

Porſena. Pyramides. The greateſt ſpire Chemis made.

The cause of makyng the spires.

ter then his fathers was. The occasiō that thei wer made, as Plinie telleth, was leaste the people should bee idle, and Iosephus saieth the Egipcians enforsed the Hebrues to buylde those Pyramides, bicause thei should bee in subieccion too theim, and that thei might bee made slaues and drudges: or els leaste the kynges should leaue so muche treasure to their successours, that it might moue them to sedicion or treason. Mausoleum that was the toumbe of Mausolus kyng of Caria, his wife Artemesia builded moste sumteously, and for that faithfull loue that she bare to hym, she remaigned a widowe all her life tyme.

Mausoleum

Artemesia.

Rites of buriyng.

The maner of buriall in diuerse countrees is of sundry fashions: as ye Massagetes & Derbians iudge theim that die in sickenesse verie wretches, and therfore when their parentes, & kinsfolke waxe aged, thei strangle theim and eate theim, supposyng that it is better that thei should eate them, thē ye wormes. The Albanes, that dwell by the mount Caucasus, take it to be a mortall crime if thei regard or once name theim that bee ded. The Thracians

Massagetes.

Albanes.

cians kepe solemnely the funeralles of the ded corps of men with greate ioye & solace: bicause thei bee dispatched by the death of the miseries humane, and rest in felicitee eterne: and cõtrariwise at the birth of their children thei make greate sorowe and lamentacion, bicause of the calamities that thei must sustain in this miserable life. The women of Inde take it for a greate honesty and triumphe if thei mate bee buried with their housbande: for it is graunted to her that loued hym beste, there bee other diuerse maner of buriynges emong the Paganes and Heathen people, whiche for so muche, as thei excede the boundes of humanitie, & haue in them no hope of resurrection at this presente I omit and ouer passe thē. The Romaines, bicause the dedde coarses that died in externe battaill wore after their buriall digged oute of the grounde, instituted the maner of buriyng the carcases of menne departed whiche rite was executed on Sylla chief of al the house and kyndrede of the Cornelians, whiche feared leste he should bee serued as he had vsed Ma-

Thracis fashion.

Women of Inde.

The Romaines burned their dedde bodies

Sylla.

rius. Thei had also in Rome a maner of deifiyng or hallowyng their emperoures ded bodies, after this sorte Whē the emperour was ded and his body reuerently buried with greate exequies, thei fourmed an Image of the emperour pale as though he wer sicke, and laied it at the gate of the palace in a bed of Iuory, and the phisicions resorted thither to the bed. diuers daies continually, the lordes of the senate, and noble ladies and matrōs stādyng on euery side of the bed. The seuerth daie the young lordes and nobilitie bare hym on their shulders in the bed, first into the old place of iudgementes called Forum Vetus and then into the felde named Campus Martius where thei chose their magistrates and highe officers: where thei laied hym in a tente buylded for the nones, like a towre and filled it with drie woode and swete oyntemētes, and after thei had finished the rites and ceremonies of their lawe, he that should succede in the empire put a fire brande to the tente, and then other laied to the fire good plenty. And by and by after all was burned, thei let

Deifiyng of the emperour

Herodian.

let flie an Egle out of the top of the turret, whiche, as thei supposed, caried the solle of the emperour to heauen, and from thence furth thei honored hym as a God. Commendacions to the worship of ded bodies at funerales, Valerius Publicola first made in ỹ praise of Brutus, and that was long afore the Grekes had any, notwithstandyng Gellius writeth that Solon ordained that lawe in Athens in the tyme of Tarquinnius Priscus. The Romaines vsed to praise the women at their burialles bicause on a time thei wer contented to giue their goldē iuelles to make a boulle to sēd to Delphos, to the God Apollo.

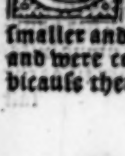
Commendacions.

Solon.

Women had commendacions in Rome

## The.viii. Chapiter.

¶ Who made spires called Obelisti, the markes of the byroches, the Egipcians letters, firste Sanctuary.



Belisti, whiche maie bee called lōg byuches or spires, wer great and houge stones in Egipte made of masons from the botome smaller and smaller of a large lēgth, and were consecrated to the Sonne, bicause thei bee long muche like the

Obelisti.

Byroches.

Metres. beames of the sonne. The first of the was instituted by Mitres, whiche reigned in Heliopolis, beyng commaunded by a vision too make it, and so it was recorded and writte in the same.

Sothis. Kyng Sothis set vp foure that were euery of theim, xlviii. cubites long:

Ramises. Ramises (in whose tyme Troy was destroyed) reared vp one fourty cubites of length, & another of eight hundred and nyntene foote, & euery side was foure cubites broade. Ptolomeus Philadelphus made one at Alexandria of fourescore cubites. And

Pheron. Pheron set twoo in the temple of the Sonne of an hundred cubites length a pece and foure cubites broade, on this occasion: It fortuned that this kyng for a greate crime that he had committed, was stryken blynde, and cõtinued so tenne yeres, and after by reuelacion at the citee Buris it was tolde hym that he should receiue his sight, if he washed his yies with the water of a woman, that was neuer defiled with any strange manne, but was alwaie contente with her housbande. Firste he tried his owne wife, and afterward many other til at the

last

last he receiued his sight, and maried her by whose vtyne he was healed, and recouered his sight, and all the other with his first wife he caused to bee burned at once. Then for a remẽbrance he made his oblatiõ with the twoo foresaied spires in the tẽple of the Sonne. Augustus Cęsar brought two of these broches into Rome and sette one in the greate Tilte yarde or Listes, it I maie call Circus in those termes, the other he sette in the felde called Campus Martius: In these broches for the moste parte wer writ ten Images of beastes, wherby their posteritie and successoures mighte perceiue the renowme of suche princes, and the maner of their vowes and oblacions.

Augustus Cęsar remoued twoo.

The maner of writyng in Egipte.

FOR the Egipcians vsed the Images of beastes in the steade of letters, and as Cornelius writeth, thei declared their myndes by the figures and shappes of beastes, as by the Bee they sygnified a Kyng tulyng his commons with greate moderatiõ and gentlenesse, by the Goshauke thei mente spidie perfourmaunce of their affaires.

Emblemes.

A Bee.

Goshauke.

Sanctuaries Newewes of Hercules.

Sanctuary (as Stacius writeth) made firste by Hercules newewes in Athēs, and was called the temple of mercie. From thence it was not lawfull to take any manne violētly, that repaired thither for ayde and comfort notwithstādyng Moses whiche was lōg afore Hercules did institute three franchised townes, wither it was permitted for theim to go, that had doen any murther vnware or by chaunce medly. Nert after hym Romulus ordained a sanctuary in Roome to encrease his citezens, and to haue more numbre too buylde the citee. There was a sāctuary in the Isle Calauria dedicated too Neptune, and another in Egipte at Canobicus consecrated to Hercules, & another to Osyridis, & in Siria one halowed to Apollo. And there bee many at this daie in christēdome, and namely in Englande: but now the libertie and numbre of them is sore minished, bicause thei wer occasion of greate crimes & enormities.

Romulus.

Calauria.

Egipte.

Sanctuaries in Englande.

## The.ix. Chapiter.

Of Theatres, and Amphitheatres, and Bathes.

Theatres

THEATRES wer certain places, as scaffoldes with pentises, wherin the people of Athens stoode to beholde the enterludes that were shewed, and thei were made like halfe a cirkle with benches one aboue another, that thei might without any impediment see the places. Dionisius did firste institute theim in Athens: in the middes of the scaffolde or theatre stoode the stage, wherin Comodies, Tragedies, with other shewes were exhibited too the common sorte. Of theim the Romaines toke example to make suche scaffoldes: whiche Quintus Catulus caused to bee couered with linen clothes, and hanged it with silke, where as afore thei had no vaulte to bere of the sonne or raine. But Marcus Scaurus beeyng Ædil, that is, hauyng the ouersight of all publike and priuate buyldynges, made the firste in Rome that endured for the space of thirtie daies, it was made vp with pillers of marble. Caius Curio at his fathers buriall builded twoo theatres of timber after suche a fashion that

Theatres.

Dionisius.

Couerynge of scaffoldes.

Edilis.

Caius Curio

thei might in time of enterludes stād one cōtrary to another in suche wise that neither plate should disturbe other: and whē it liked hym he turned theim together and made an Amphitheatre, whiche was a roūde scaffold full of benches of diuerse hightes: wherin he set furth a game of swerde players. Pompeius Magnus made ꝑ firste standyng Theatre of free stone, after the patron that he sawe at Mitylene, when he had subdued Mithridates kyng of Pontus. Caius Iulius Cæsar buylded the firste Amphitheatre in the felde consecrated to Mars. In this were sette furthe shewes of wylde beastes, and swearde players: for the maner was that suche, as were condemned too deathe, or taken prisoners in warre should bee cast there to the wylde beastes to bee deuoured and slayne. It was strawen with sande, leaste the bloude of those that were slayne should defile theim that foughte, or discourage their hearres: and therefore, there were certayne appoynted too tosse and strawe the sande. The place called Circus, that wee maie call Lystes or Tilte yardes

Amphitheatres.

Julius Cesar buylded an Amphitheatre.

The vse of the Amphitheatre.

Sand was strawen in the Amphitheatre

Circus.

were

wer places walled about with stone of a greate length, wherin was vsed courlyng and Justyng, and tournyng on horsebacke and on foote by champions and chalengers: thei wer firste named in Tarquinius Priscus reigne, and that was called the greatest. After that twoo other wer made one by Flamminius, and the other by Nero.

Circus Maximus.

THE firste courslyng, Justyng, and runnyng withother exercises in the Listes were what tyme Spurius Marcius, Philippus wer consuls the yere of the citee fiue hundred threescore and seuen.

First justyng in Rome.

HOATE Bathes or Stues wer vsed firste priuately of all menne accordyng to their degree and habilite bycause of the preseruacion of helth as thei pretended: but in processe thei buylded common Bathes and hoate houses too sweate in, and the nobles did Bathe and washe with the commõs, and finally without any shame menne and women were permitted moste lasciuiously to bathe together moste notable bathes were thei that

Bathes pryuate.

Commõ Bathes.

Agrippa,

Notable bathes

Agrippa, and Nero, and Titus Vespasianus with other Emperoures made, as Iulius Capitolinus wryteth, thei were bothe greate and also gorgeously dressed like citees & bigge tounes with all places of oportunite too mainteigne excessiue riote in all sortes of menne.

## The. x. Chapiter.

Who founde the Carpenters craft, and instrumentes of thesame, Vessellcs of diuerse measures.

Carpentars arte.

DÆDALVS, after the mynde of Plinie, firste inuented the art of Carpentrie, with these instrumentes folowyng, the Sawe, Chippe are, and Plumline, wherby the euenes of the Squares bee tried whither thei batter or hang ouer, the Augore, or Wymble, and Glewe to ioyne bordes togither. The Squire, the Line, the Shaue, the Pricker or Punche were deuised by Theodor a Samian. Notwithstandyng Ouide writeth, that Talus Dædalus sister sonne inuented bothe the Compasse, & also fashioned the Saw after

Sawe.
Chippe Are.
Plomlyne.
Wymble.
Glewe.
Squire.
Lyne.
Shaue.

Compasse.

after the patron of the backe bone of a fishe: or as Diodorus saieth by the exãple of the chawe bone of a serpent he founde also the Shaue, & for suche benefites, as he did shewe & bestowe to the vse and profite of men, he was highly commended: but Dædalus enuiyng that a boye beyng but his prẽtise should excell his master, cast hym doune out of a towre (as Ouide witnesseth) and slewe hym. Pythagoras a Samian diuised also another maner of rule or Squire, then this that wee vse commonly, fitte for all maner of buildynges as Victruuius declareth in the.ix.booke. Penthesilea quene of Amazons is reported to haue found the Axe. Albeit I thinke the inuenciõ of this arte is more worthy to bee referred either to the Debrues, whiche occupied suche artes afore Dædalus tyme and in specially in makyng of the tabernacle whiche was curiousli wroughte, or els to the Tyrians, that were in that faculty farre aboue the Debrues. For whiche cause Salomõ wrote to the kyng of Tyre for worke men to buylde the temple. Makyng of hollowe vesselles as Barelles or

How ẏ sawe was founde.

Dedalus slewe his neuewe for enuie.

Pythagoras rule.

Penthesilia. Axe.

Tyrians wer connyng carpentars.

Dogeshedes

Barelles. Speusippus Baskettes. Ceres.

hoggesheddes Speusippus imagined vesselles of Osiare or wicker as baskettes, hapers with suche like Ceres did first diuise as Seruius writeth.

## ¶ The. xi. Chapiter.

¶ Who ruled firste on the sea, founde shippes, marchandise.

Who was ruler on the sea firste.

STRABO writeth that Minos Kyng of Crete had the firste rule of the sea: but Diodorus saith that Neptunus had the Empire of it afore hym, for he inuented the feat in rowyng in boates, and made a naule, and was made Admirall of it by his father Saturnus. And Plinie reporteth that Kyng Erychthras diuised boates first and rowed in theim in the red sea, some saie thei were ordaigned by the Troianes in the narowe seas called Hellespontus, some thynke thei were inuented in the English sea, and couered with lether and hides of beastes. Danaus was the firste that vsed any shippe when he sailed oute of Egipte into Grece: as Plinie recordeth, although some suppose the Samotraciens, and some Atlas that founde it. But too

Neptune.

Rowyng in boates.

Erechthias diuised boates.

English seas

Firste shippe.

speake

speake the trueth Noha was the first that made the shippe wherein he preserued from daunger of the water al the liuyng creatures that wer saued too multiplie the worlde: and that was the patron that all other made their shippes after. Iason firste made the Galey, whiche Sefostris kyng of Egipt vsed after hym, and Erythus made the Barge with twoo ordre of Oores on a syde, Amocles or Corinthe, that with three course of Oores on a side: the Carthagiens, that with foure, & Helichthon of Salamis, that with fiue oores on a side, whiche the Romaines made in the firste battaill Punike Zenazoras Syracusane diuised that, with sixe rowe of oores. Hippius a Tyrian conceiued the makyng of the lighter or marchaundes shippe the Cirenens inuented the Hoye or Gallion. Phœnicians the keele or demie barke, the Rhodians the brigantyne, Ciprians the barke. Germanes the boates of one pece, Illirians the Cocke boate or Lighters. Rudders wer founde by the Copians, and the broade Oores the Plateans diuised. Sailes Icarus found, albeit Diodorus saith

Noha made the first ship.

Galey.

Barges.

Lighter.

Howe.

Keele.

Brigantyne.

Barke.

Boates of one pece.

Corke boate. Rudders. Sayles. Maste. Crosse pece. Ferry boates Ancores.

saieth it was Æolus: Dædalus fostre the maste, and the crosse pece where vnto the saile is fastened. Ferry boates the Athenians or the Salaminies founde, close galeies were founde by the Thasians, the Tyrrhenes diuised þ ancores, and Eupalamus made it with twoo pointes or tethe, but some referre it to Anacharsis, whiche also inuented the Grapull or Tacle of a ship. The stemme of the ship Piscus imagened. Typhys founde the sterne after the example of the Kyte, whiche in her flying turneth al her body with the turnyng of her taile. Minos made þ first battaill on the sea. Marchandise was firste instituted for to exercite menne of necessaries, by the wate of exchange: but after, whē money was coyned, it was occupied more for mennes priuate welth then for any cōmon profite, and for þ cause Cicero calleth it a vile and seruile crafte. Albeit Plutarche witnesseth that Thales, Solō, Hippocrates, and Plato frequented this art. The Carthagiens found it, as Plinie writeth in the. vii. booke, but Diodorus saieth it was Mercurie that founde it. And

Grapull. Stemme. Sterne

Battaill on the sea. Marchādise.

Philosophiers were marchantes.

Carthagiens firste marchantes.

Plinie

Plinie in the.v.booke saieth that Liber otherwyse called Dionisius inuented the trade of marchaundise, & therfore it is to be thought that the Cartagiens lerned the cast of marchaundise of Dionisius. But the Hebrues (as Iosephus witnesseth) vsed dyyng and sellyng in the tyme of Noe, & Ioseph was sold to marchauntes, & caried into Egypte. The Lidians were fyrst mercers & carters abrod of stuffe as factours and brokers do with vs.

Dionisius taught the trade of marchaundise.

Hebrues dyd dye and sel.

Lidians. Mercers.

## The.xii Chapiter.

¶ Who instituted stewes, dyyng of heare, barbours with other thinges.

VENVS, which was begotten of the froth of the sea (as Poetes faine) was a common harlot, and brothel of her body, and had many children by sundry men, as by Mars she had Harmonia, by Mercury, Hermaphroditus, by Iupiter, Cupido, by Anchises, Æneas: And bycause she alone wold not seme to be an hore, she ordeyned in Cypres that women did prostitute the selues

Venus a common woman

Stewes.

for mony to al that came. And Iustine telleth, that the maner of the maides of Cypres was to get their marriage good, by suche filthy baudry. And to helpe furth the matter, one Melãpus brought out of Egypt into Grece the rites of Bacchus sacrifices, wherein men vse to company dissolutely with women in the nyght, in suche wyse that it is shame for christen menne to speake of, muche like ouer shewes or daunces called maskes in Englande & bonefyres, as they be vsed in some partes of the realme. But Spu. Posthumius, Albinus, and Q. Martius, abolyshed those feastes. I would all maskes and bonefyres were likewise banished from among vs christians. Albeit cõmon women wer long afore Venus tyme. For it appeareth in Genesis, that Iudas sõne to Iacob medled wt Thamer his doughter in law, bycause he supposed she had bene an hoore by reason of her apparel. But to let that passe, yet it is pytie to se among christen men shewes & baudrye maynteyned, as though it were for a cõmon weale: & honorable matrimony so neglected & polluted without a ny

Maydes of Cypres.

Bacchanalia

Maskes. Bonefyres. Spu. Posthumius abrogated Bacchus feastes.

Cõmon women were of long tyme.

ny feare of God. This is a doctrin of the deuil, if there be any. In Moses lawes an aduoutrer was stoned to death, and in Greece, in Rome and in Arabia, and diuerse other countries he was punished by deathe, & among christiks it reigneth vnpunished: God wyl strike ones for al, therfore let the ministers of the law prouide a godly remedy. I would wishe that women would folowe the pagane Lucretia, or Hebrue Susanna, and men Ioseph, Medea found the dying and colozyng of heare, and our women of England haue not forgotten it, and beside that make their foreheades by their medicines broder then God made them, with other enormities, wherein some of the phisicians be greatly to blame, that teache suche thynkes to ỹ fraile creature. They be ashamed of Gods creation & handy worke in thē selues or els they would not amend it.

Punishment for aduoutry.

Lucretia.

Susanna.

Ioseph.

Dying of heare.

Brode fores heades.

Bungling Phisicians are blamed.

Barbours to shaue and rosid, were instituted by the Thantes, because their enemies in warre shoulde haue no occasion to pluche them by ỹ heare P. Ticinius Mena brought them into Rome the. CCC. liiii. yeare of the

Barbours.

P. Ticinius Mena.

buildyng of the cytie afore they were vnshauen. Africanus was wonte to be shauen euery day. There be many other thynges, whose auctours for antiquitie can not be knowen, & some bicause of the negligence of men that wyl not write suche thinges.

Thynges whose auctours be not knowen.

As no man can tel who beganne clockes, belles, the shypmans compasse, the gonnes styrops, cappes or bonettes, for that is but newely inuented: bycause in olde tyme men wente bare heade, water mylles, organnes, & claricymbals, talowcandels, reclaimyng of haukes, rynges, with many other, whiche for the auncientie, or ouersight of men be in extreme obliuion.

Atheneus in the. iiii. booke sayeth that Ctessebius a barboure of Alexandria foũd out the orgãnes, and bringeth the testimony of Aristotle.

## ¶ The ende of the abrydgement of the third booke.

The

# The fyrst Chapiter.

¶ The beginnyng, and encreasse of Christes religion.

HRISTES religion, wher in onely resteth ꝑ whole hoope of our saluacion, began of the Hebrues, whiche were so named of Heber, and liued verye deuoutly, afore there was any law written, onely by a natural inclinacion, & highe courage excited to ensue trueth and iustice. Our religion began of the Hebrues.

The fyrst that called on the name of God, was Enos, then Enoche, Noe And after him Abraham, Isaac and Iacob, whiche because he had sene God was named Israel, and of him the Hebrues were surnamed Israelites Of the issue and linage of his. xii. sonnes there came. xii. tribes or generations of Iewes, euery tribe bering the name of one of the: Iob also was a perfecte godly man, albeit an heathen, and Ioseph was a myrroure of chastitee Enos called fyrst on God. Israel. xii. tribes. Iob. Ioseph.

chastitee. To these men the wyl, promises, and reuelacions of God were shewed fyrst. Notwithstandyng they dyd not long persteuer in that perfect innocencye of liuyng, but partly for theyr corruptible & poysoned nature prone to vice, and partly by reason of the acquayntaunce, that they had with the Egyptians, a kind of people very superstitious & geuen to muche Idolatry, fel from the puritie into suche extreme blindnes of hart, ignorancie of God, & idolatry, that they differed in nothyng from the Gentiles & heathen. But God, as he is al mercyful and long sufferyng, after. CC. v. yeares that Israel came into Egypt, and eccc. xxx. yeares after Abrahams goyng thither, by the valiaunt captayn Moses deliuered thē out of the thral dome and bōdage that they were in & brought them through the red sea & wyldernes, into the land of promise, the fruitful land of Canaan: And yet they vnkyndly forgat all those benefites, and returned to their old wretchednes, and sinful abhominations. Last of all, God cōsideryng ỹ neither lawe of nature, nor lawe written, nor

Egyptians superstitious

Moses deliuered the Israelites from bondage.

Gods mercy is shewed.

his great benefytes, nor preachyng of sundry prophetes, whom thei most cruelly murthered, could turne them from their stifnecked, and stubburne obstinacy: To shewe al kyndnes possible, sente his onely begotten sonne equal to him in essencial power, to be incarnate of a pure mayde, that at the laste they might by his example and preachyng haue an obedient heart towarde their creatour, whiche was borne (the yere of the world. v. thousande. C. xcix. and the. xli. yere of the reigne of Augustus Cæsar) of the virgyn Mari to be oure sauiour, and intercessour for vs afore the iudgement seate of the father, as his name Jesus doth pretend vnto vs.

God is made man.

What yere Christ was incarnate.

He by his example, teachyng, and miracles, shewed the pathe of saluacion, but they enuiously dyd persecute him to the vile death of ꝯ crosse: neuertheles by his diuine power he roase the third day in the. xviii. yere of Tiberius the emperour his reigne and after. xl. daies he ascended to the right hande of God, leauyng power and auctorite with his Apostles to establishe the cõmon welth & religion

Christ was persecuted to death.

The yere of Christes death & resurrection

of christians and the.v. day after his
The holy ghost is sent. ascencion he sent the holy ghost into
their heartes to strēgthen and teache
thē al trueth: This was. xxxiii. yeres
& thre monthes after his incarnacio.
Thus oure religion had it originall,
and the Apostles by their preachyng
amplified & enlarged it very muche.
For Peter fyrst preachyng to the Je-
wes in Hierusalem of the cruel mur-
ther, that they had cōmitted against
Peter conuer ted. iii. M. Christ Jesus, conuerted and baptised
in one day thre. M. men and women.
And by the myracle of healyng the
lame mā at the beautyful gate of the
temple he stayed and confirmed them
stronglye in the fayth, albeit he suffe-
red persecucion greatly for the same:
Stephyn is martyred. Philippe. And Stephyn for his faythfull testi-
mony was stoned to death. Philip
conuerted and baptised the Samarita-
nes, and a certaine eunuche of Can
dices quene of Ethiopia, the eunuch
turned the quene with her kamdye,
and a great parte of that countree to
When were fyrst call. d christians in Antioche. the fayth of Christ. After in Antio-
che the faythfull named them selues
Christians.

Thomas preached to the Parthis-

ans

ans, Mathew in Ethiopia, Bartholomew in Ynde, Andrew in Scytia, John in Asia, Peter in Galatia, Pontus, & Capadocia. Peter was borne in Bethsaida a cytie of Galile, & brother to Andrew. He was bysshype of Antyoche. vii. yeares, and conuerted many people of Asia: and after went to Rome in the tyme of Claudius, & there shewed the Gospel with great encrease, at the same tyme Mari the virgine, and mother of oure sauioure Jesus Christ dyd chaunge her lyfe, and was Assumpted into the nombre of blessed spirites, whiche was the yere of our saluacion. xlvii. Not long after Paule beyng conuerted from his phantasticall tradicions to a preacher of Christes Gospel, was brought to Rome, where he preached boldly the Gospel, notwithstandyng the great persecutions that he suffered for it, and afterwarde suffered death by the way of headyng, at the cõmaundement of Nero, the same day that Peter was crucified on a crosse. Thus dayly the cõgregacion of christians encreased more and more, as the Actes of the Apostles and other

Thomas. Mathewe. Bartlemewe Andrewe.

Peter bishop of Antioche.

Mari the virgyn died.

Paule is conuerted.

Paule was headed. Peter was crucified.

hystories doth declare at ful. Albeit there was great trouble and persecucion in euerye place, yet God by his power contrary to theyr expectacion turned theyr cruelnes to the furtheraunce of his worde, confirmacion of the faythfull, and confusion of them that vsed tyranny.

## The.ii. Chapiter.

¶ The institucion of circumcision and baptisme.

GOD, whiche hadde made promyse to Abraham, ꝓ he should be father of many nations, and that al the worldshould be blessed in his seede (that Christ) willyng to stay his fayth in ꝓ same promise appointed the couenãt of circumcision betwene him & Abraham: saiyng, euery male shalbe circumcised, and the fleshe of his forе skinne shalbe cut round about, for a signe of the leage & confederacy that I make with the. Upon this cõmaundement Abraham then beyng. xcix. yeares of age dyd cut his forе skyn, & his sõne

Circumcisiõ.

Abraham. circumcised.

Jsmaelsbeyng then. xii. yeares olde, whom he begatte by Agar his bondmayde, and al his men seruauntes: For this cause (as S. Cyprian saieth) that he might haue the fyrste fruites of the blod, whiche should afterward shede his holy blod for the redemption of manye, yea of all that beleue in him. The fashion of it was to cut the fore skynne of a mānes parde with a knyfe of stone, as God commaunded Josue that he should make knyues of stone to circumcise all the Jsraelites the second tyme, and Moses dyd circumcise his children with a sharpe stone. Chrisostome calleth circumcision the fyrst and most auncient commaundement, for there is no nacion, that gaue any preceptes or rules to lyue by afore Abraham or Moses: therfore it is to be supposed that other countries toke example at the Hebrues to circumcise their children, as the Phenicians, and Arabians, the Sarrocenes, the Ethiopians, the Egyptiens, and the Colchians.

Why ꝑ blod was shed.

The second circumcision.

Circumcisiō.

Other countries do circumcise.

This circumcision of ꝑ flesche was a fygure to vs of the circumcision of the heart, and cuttyng away of al superfluouse

What circumcision signifieth.

perfluouse luste, carnal desyres, and importeth a moderacion and mortifiyng of the affectes & concupicences of the olde Adam I meane the sinnefull body: he that had not this signe was banished out of the nõber of the people of God, & had no pare in the promyses made to Abraham. Baptisme wherein is lefte to vs a significacion bothe of the mortificacion of ẏ fleshe and diyng to the world, that we may walke in a newe lyfe, and also of the washyng away of our sinnes by Christes blod, and is the token that we be of the body of the cõgregacion of the faythful, was instituted by s. John, sonne of zacharye, the .xv. yere of the Emperoure Tyberius reigne, in the wyldernes besyde the famoose riuer of Jordane, wher he baptised muche people. This baptisme and washyng was in the water to signifye the washyng away of our sinnes that shuld be by Christ, whiche baptised in the holy ghost & fyre. There was signes of baptisme in the olde lawe, as the cloud, the red sea, ẏ riuer of Jordain. The fyrste that was christened of the heathen was Cornelius of Cesaria, and

Baptisme.

John Baptest auctoure of baptisme.

Signes of Baptisme.

and the eunuchus of quene Cãdaces.

Christenyng of enfantes was institute among vs, as cyrcumcision of chyldren was of the Jewes celebrated the eight day. Iginius bishop of Rome ordeyned fyrste that chyldren, whiche should be Christened, should haue a godfather and a godmother, for to be wytnesse of the sacrament ẏ it was receiued. And Victor bishop there dyd institute that one might be christened either by a lay man or woman in tyme of necessitie, bycause enfantes were often in daunger. There be thre maner of baptismes (as Cyprian diuideth it). One in water, wherof John was auctour, another in the holy gost & fyre, wherof Christ was institutour, the third is in blod, wherein the children ẏ Herod slewe, were Christened. It was also the maner in old tyme, that they whiche were growen in age should be baptised in white apparel, and that was wont to be at Easter or Whitsonday only necessitie cõstrayned otherwise: In the meane tyme tyll those daies came, they were taught the misteries of the religion of Christ, whiche they should

Christenyng of enfantes.

Godfather & godmother.

When lay men may christen.

Thre baptismes.

The olde eustome of baptisyng.

should profelle. Of that custome I
Whitsonday suppose the sondaye after Easter is
called the white sonday.

## The.iii. Chapiter.

¶ Of the priesthod of the Hebrues, and
bearers of the same.

YKE as in ỹ christen cō-
mon welth there be two
sortes of men, one called
Laytie. the laytie, to whō apper-
teyneth the ministracion
of the publike wele, and
all temporal affayres: the other is the
Clergy. Clergie, to whō belongeth the cure ⁊
charge of ministryng ỹ word of God,
sacramentes, ⁊ other decent ceremo-
nies: so in the olde lawe of ỹ Hebrues
there were two iurisdictions, one of
thē was capitaynes ⁊ gouernours of
the cōmons: the other was the priest-
Priesthod. hod that did offre vp the sacrifices, ⁊
other oblacions. Of this degree of
Aaron fyrst priestes, Aaron and his sonnes were
priest. the fyrst, ordeyned and cōsecrated by
Moses at the cōmaūdement of God.
The maner and fashion of halowing
of thē and their vestures is declared
at large in the booke of Exodus: As
for

for Noe, whiche made the fyrst alter. Melchisedech, Abraham, Isaac and Jacob dyd make their offeryng rather of a naturall deuocion then any priestly auctoryte. After that the Leuites whom we vse to cal deacons were created by Moses to minister & serue Aaron in al sacrifices, to beare the arke and tabernacle, the holy vessels, and pitche the campe, and were discharged of al extreme affayres. Noe made the fyrst alter. Leuites.

Nexte them were chosen the ministers, whiche dyd make redye the sacrifice, as Calues, Oxen, shepe with suche other thynges, at the cõmaundement of the Leuites, these we may cal subdeacons. Certeyne other were elected to light the tapers and lampes named accolytes. Ministers. Subdeacons

The Sextyns or porters were appointed to kepe out all prophane and vnclene people: And readers to preache and reade the law and prophetes on their sabboth daies. Sextyns. Readers.

There were moreouer chaunters & syngers to syng the Psalmes in the temple, whom Dauid and Asaph did institute. Chaunters.

Coniurars were ordeyned by Salo Conjurars.

mon

mon to driue euil spiritesout of men.

Succession in priesthod.

Al these offices went by succession, neither was one promoted frō one to another. Thus was the leuitical priesthod appointed, whiche was but a signe & shadowe of thinges to come that is Christ, in whō resteth the perfection and cōplete fulfillyng of the lawe.

## The.iiii. Chapiter.

¶ Of our priesthod, howe it is double, what latyng on of handes meaneth.

Christ auctor of our priesthod.

CHRIST Jesus our sauiour, whiche was kyng & priest after the order of Melchisedeche, in the newe testament hath instituted among vs a priesthod to offre and do the functions of this newe law: And it is of two kyndes or sortes. The one is a spirituall

Spiritual priesthod.

priesthod to offre spiritual sacrifices, in this kynde Christ offered and gaue vp him selfe a consummate obiacion for the sinnes of the whole world as Peter saieth, Christ died ones for our synnes, he beyng righteouse for vs vnrighte-

vnrighteous. that he might gyue vs vp to God mortified as touchyng the fleshe but liuyng in the spirite.

OF this priesthode bee all christen menne, whiche after the example of Christe muste offer our praiers, thankes gyuyng, and oure bodies mortified: wee bee all of the degree of this kyngly presthode as Peter and also Jhon in the Apocalipse dooe beare witnesse. All christen menne are priestes.

THE seconde priesthode is a ministery, that Christe did ordain foloyng the ordre of the lawe, that wee might haue our teachers to enstructe vs in the Gospell, as the Jewes had their scholemasters in the lawe. He did elect twelue bishoppes, whom he called by a newe name Apostelles bicause thei wer appoincted to bee embassadoures into all partes of the worlde, with the mightie woorde of his power the glad tidynges of his Gospell. He assigned also. lxx. disciples, to whō he gaue the charge and office of preachyng & teachyng, whiche in steade of Aarōs sonnes, should be emong vs as inferior priestes, and seniours of congregacions: and of Second priesthode is a ministery. Apostles. Disciples. Priestes.

Bishoppes.

these beganne the order of our Priestes, as our bishoppes had their originall of the Apostelles. As for the Apostelles and disciples, whiche were ministers and disposers of the misteries of GOD, had no other maner of consecratyng, but onely the vocation and election of Christe into the office And so was Mathias chosen in the Actes into ỹ roume of Judas, so wer the seuen deacons chosen to minister too the poore people of the congregation. And Titus did chose in euery toune and citee of Crete priestes by the layyng on of handes, whiche was a maner of admittion without any further ceremonies, wherby authoritie was gyuen them ouer the congregation, and boldnes to execute ernestly his office with the assistence of the holy ghoste. And therefore in the beginnyng of the churche when a bishoppe was consecrated there was vsed no other rites or maners, but onely the people, to whō the election of the bishop belonged, should praie: and after the sentoures or priestes by layyng on their hādes admitted hym too that degree. Of these Peter was

The manor of consecratyng in the apostles time

Layyng on of handes.

The fashion of the primatyue churche.

called

called chief and first bicause bothe of his auncientie, and also for somuche as he was firste elected. A bishoppes roume is not somuche an honour, as it is an heuye burden, not so muche a laude, as a lode. For his deutie is not onely to weare a mitre and crosear, but also to watche ouer the flocke of the Lorde vigilantly, to teache with the woorde diligently, with example honestly, and in all thynges too go afore theim vprightly, and leade them in the waie of trueth, that thei maie folowe the patron of his Godly lyuyng, and there as it were in a myrroure beholde howe thei oughte too refourme and confourme their lyuyng. And this office of the bishopricke & deacons wer instituted by the scripture onely, for priestes in ye primatiue churche & bishops wer al one

A bishoppes office.

Scripture bereth these.

BVT the bishoppes of Rome folowyng the shaddowes of the olde abrogate lawe of the Debrues haue ordained a swarme of diuerse other orders, as porters, or sextens, reders exorcistes, accollites, subdeacōs, deacons, pristes, bishoppes, archebishoppes, as a certain degree one aboue another,

Rome made mo orders.

nother, wherby thei should assend to the highest dignitie. Caius bishoppe Rome did begyn the orders firste, yet some saie: Iginius did ordayne those degrees long afore Caius tyme. And I graunte well that Iginius mighte bee the first diuiser of theim, & afterwarde Caius accōplished the worke, & brought it to a finall consūmacion.

Iginius did diuise firste orders.

The office of a prieste.

THE office of a priest (as Christe ordained it) was too teache, baptise, and minister the Sacramente of the alter, and thankes gyuyng, bynd and lose, and iudge of doctrynes. Therefore, lette theim take hede that admit suche too bee priestes, as cannot perfourme the deutie of that ministery. For many suppose if thei can mumble vp a paire of Matyns and saye Masse thei bee perfecte priestes.

## The. v. Chapiter.

¶ The manee of shauyng priestes crounes, who maie not be prieste, what age he muste bee of.

The shauen croune is the prestes badge

THE common and generall badge of al Priestes is ẏ shauen croune, wherby the Clergie is desseuered from the Layitee, and

and bee putte in remembraunce by it how thei ought all together to relinquithe and dispise all carnall pleasure, and worldely treasure, and ensue after heauenly thynges. whiche bee eternall. This as Beda writeth, grewe into a custome, and was decreed by a constitucion, to the entente that the thyng whiche was before approbrious, might growe to honour and comelines. For Peter what time he preached at Antioche, was scorned and mocked bycause of his balde hedde, or shauen croune, and it was a contumelious thyng bothe emong the Romaynes and Lumbardes too bee shauen. I thynke the originall cause of it did proceade of the ceremonies of the Nazarees, which whē thei had liued lōg tyme (as Iosephus telleth verie deuoutly), thei shaued their heddes and sacrificed the heire in the fire too God whereby thei signified that thei did dedicate theim selfes wholy to liue in a Godly perfection. Samuel was a Nazaree, and Samson also. I suppose, that this rite of the Nazarees came oute of Egipte where the Priestes were customably

Occacion of shauyng crounes.

Peter was mocked for his baldnesse

Shauē crounes came of the Nazarees

Priestes of Egipte wer shauen.

mably shauen in token of sorowe and heuinesse for the deathe of their God Apis. And thei were also shauen daily bycause thei should bee without filthy in their quotidian sacrifices.

What the croune signifieth.

THE signification of the priestes crounes is to declare that thei ought to reiecte terrene and pearthely substaunce, reseruyng to theimselfes only a competente sufficience. Anacletus first forbad priestes to haue beardes, or long side heire.

Anacletus forbade priestes too haue beardes.

Siricius decreed that all those men that were twyse maried, or wedded a widdowe should bee no priestes. Anastasius comaunded that none that was lame or maymed should bee admitted to bee a priest. Bonifacius instituted that no manne could bee a priest afore he wer thirty yeres olde, for that was the age of pastes in the olde lawe: But the counsail of Laterane thought it sufficient if he were xxv. yeres olde, after the example of the Leuites, whiche at that age ministred in the tabernacle. Anacletus also appoincted that euery Bishoppe should bee stalled and consecrated of their other auncient bishoppes.

Siricius decree of theim þ were twyse maried.

Lame mēne maie not be priestes.

The age of priestes.

Stallyng a bishoppe.

The

## ¶The. vi. Chapiter.

¶Who diuided Parisches, and Dioceles the order of Cardinalles, Notaries and Chamberlaynes.

AFTER that the priesthod was ordaigned, bothe leaſt the cure ſhould bee ouer greate, and alſo that euery manne mighte know what his charge was, and how farre his office extended, Dionyſius ỹ yere of our lorde cc. lxvii. deuided bothe in Rome and other places, churches, churcheyardes, and parisches to curates, and dioceſes to biſhoppes, and commaunded that euery manne ſhould bee contented with his preſcript bondes. But a lore that Euariſtus appoincted titles of cures to ỹ prieſtes in Rome, whoſe dutie was to chriſten all that wer cõuerted from Paganiſme to chriſte religion, and reſorted thither to receiue the faith, and to bury the dedde. And afterwarde Marcellus decreed that there ſhould bee .xxv. in number.

Dionyſius.
Churches.
Churcheyardes.
Parisches.
Dioceles.
Cures in Rome.
Cardinalles.

THESE bicauſe thei wer ỹ chiefe prieſtes in Rome, and had the preroga-

gatiue afore the rest wer named Cardinalles and of them without doubt the ordre of Cardinalles sprong first whiche for somuche as thei were in daiely presence with the bishoppe of Rome, that then had the primacie of christendome, wer had in great reputacion and reuerence. And Innocencius the fourth of that name, whiche was aboute the yere of our lorde. M twoo hundred fiftie and foure, willyng to augmente and auaunce their dignity, commaunded by decree, that from theucefurthe thei should ryde when thei came to the bishoppes palace, and were a redde hatte, wherby was mente that thei oughte to bee in aredinesse too auenture theimselfes for the lawe of religion, and spende their bloudde in Christes cause: And Paulus bishoppe ordained that thei should haue scarlet roabes or kirtelles. This order standeth of three sortes, for some bee bishoppes, and be in numbre sixe. The Cardinalles of Hostia, Sabine, Portua, Tuculane, Prenestine, and Albane, the other were either priestes or deacons, albeeit, in no certain or speciall numbre. But there

Innocencius

Cardinalles ride.

Cardinall hattes.

Scarlet roabes.

Order of cardinalles.

there is another order in Roome of Notaries, whiche were appoyncted by Iulius the firste of that name, too write the actes of all godly martyrs, and confessoures and registre theim for a perpetual example of constante & verteous liuyng: Albeeit, I thinke it rather to bee the inuencion and diuise of Clemente, whiche ordained seuen Notaries too enrolle the notable deedes of Martyres. And Antherius after did more firmely ratify it. Also Leo the firste a godly and well disposed manne, seyng the people repaire thither from all partes of the worlde for pardon, appoyncted certain officers of the priestes, whom he named Chamberlaynes, too kepe the toumbes and sepulchres of the Apostelles and Martyres, that thei perceiuyng the holy reuerēce aboute the Apostelles graues mighte bee more enflammed with deuocion.

Notaries. Who ordayned notaries.

Chamberlaines.

BVT all suche offices bee nowe peruerted and turned frō that godly purpose to vain worldely ostentacion and pompe, & bee redy marchandise in Rome, the promocions be so great.

Offices bee sold in Rome

## The. vii. Chapiter.

The prerogatiues of the bishoppe of Roome and his election.

The bishoppe of Rome may chaunge hys name.

ONE special prerogatyue and preuiledge of ye bishopp of Rome is, ye he may chaunge his name, if it seme to hym not very pleasaunte too his eares: As if it bee a malefactor, he may call his name Bonifacius, if he bee a coward, he may be called Leo, for a tarter Vrbanus, and for a cruell manne, Clemens. This was the ordinaunce of Sergius, and thei saie thei doe it after the example of Christe, whiche chaunged Simon Bariona his name into Peter: And of this it came too passe that euery bishoppe, when he was elected, chose the name of one of his predicessoures.

Sergius inuented the chaūging of his name.

Bishoppes of Rome be borne on mennes shulders.

THE bishoppe of Rome is also borne on mennes shulders, whiche custome came of the election of Stephanus the seconde, whom the people for his greate vertue, and godlinesse, with muche ioye of the election bare on their shulders: The maner of

of the pompe of beatyng was admitted, but the counterfettyng, and folowyng of his vertue and syncere liuyng was omitted. Albeeit it mighte spryng of a gentle cūstome, that was emong the Romaines, that euery riche manne or highe potestate should bee borne of his seruauntes in a bed.

Election of the bishoppe of Rome.

THE authoritee too chose the bishoppe of Rome belonged firste too the Emperoure of Constantinople, & the deputie of Italy, till the tyme of the Emperour Constantyne, whiche licenced the Cardinalles and the people of Rome to elect hym. This was aboute the yere of Christ, cccc. foure score & fiue. A fewe yeres after Gregory the thirde with other his successoures, when thei were vexed by the Lumberdes, seyng thei could not haue redy helpe of the Emperoure of Cōstantinople, required aide of Charles Marcelle, Pippin, and Charles the great kyng of Fraunce. For whiche benefites Leo the thirde made and denounced Charlemayne Emperoure, and gaue hym authoritee to ratify and confirme the electiō of the bishop of Rome: but Nicolas ỳ secōd restrayned

The Empire is remoued in to Fraūce by bishoppes of Rome.

The cardinalles chose hym nowe.

restrayned the election onely too the Cardinalles, whiche custome remaineth at this daie.

THE greate possessions that the bishoppes of Rome hath contrary to the example of Christe, whose vicars thei name theimselfes, and Peters powertie their predecessoure, wer geuen them by Charles and Lewes emperoures. And yet, notwithstandyng all that large benignitee, and kyndenelle shewed too hym and his auncetoures, Ihon the twelfte made Otho kyng of Germany Emperoure and afterward Gregori the third a Germaine borne, bycause too gratifie the Emperoure his countree manne, decreed that the bishoppes of Magunce, Treuerence, and Colyne, the Marques of Brandbrough, the countie Palatyne, Duke of Saxone, and kyng of Boemie should haue ful power to chose the Emperoure, Aboute the yere of our Lorde one thousande and twoo.

Charles gaue the landes to the sea of Rome.

Otho a Germain is made Emperoure.

Princes Electoures. Decre by the Bishoppe of Roome.

THVS the bishoppes of Roome haue been enhaunced in worldly power that thei thynke theimselfes equall with princes, kynges and Emperoures

Emperoures: But as it was falsely vsurped, so shall it by the worde of GOD bee roted out and extirped as an vnprofitable tree.

## The. viii. Chapiter.

¶ The deuidyng of Priestes into sundry degrees, a maner of swearyng, and excommunication.

GREGORY surnamed the greate, where afore tyme, Priestes and chiefe Priestes were onely vsed in the congregacion, first deuided theim into Patriarches and Archebishoppes. Patriarches at the first were of Roome, Antioche, Alexandrie, Hierusalem, and Constantinople: Archbishoppes had their title to bee called Metropolitaines, bycause their sea was in the mother cittee of the prouince. Clement the first ordaigned that all Patriarches, and Archbishoppes should weare a paule whiche dooth signifie mekenesse and iustice, wherwith thei should specially bee garnished. Then also the inferior orders begonne too bee deuided, as that the Archedeacon should bee aboue

Patriarches

Archebishoppes,

The paule is decreed to the patriarches.

Archdeacons,

## The. vii. Chapiter.

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The bishoppe of Rome may chaunge hys name.

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Sergius inuented the chaūgyng of his name.

Bishoppes of Rome be borne on mennes shulders.

THE bishoppe of Rome is also borne on mennes shulders, whiche custome came of the election of Stephanus the seconde, whom the people for his greate vertue, and godlinesse, with muche ioye of the election bare on their shulders: The manner of

of the pompe of bearyng was admitted, but the counterfettyng, and folowyng of his vertue and syncere liuyng was omitted. Albeeit it mighte spryng of a gentle cūstome, that was among the Romaines, that euery riche manne or highe potestate should bee borne of his seruauntes in a bed.

Eleccion of the bishoppe of Rome.

THE authoritee too chose the bishoppe of Rome belonged firste too the Emperoure of Constantinople, & the deputie of Italy, till the tyme of the Emperour Constantyne, whiche licenced the Cardinalles and the people of Rome to elect hym. This was aboute the yere of Christ, ccccc. foure score & fiue. A fewe yeres after Gregory the thirde with other his successoures, when thei were vexed by the Lumberdes, seyng thei could not haue redy helpe of the Emperoure of Cōstantinople, required aide of Charles Marcelle, Pippin, and Charles the great kyng of Fraunce. For whiche benefites Leo the thirde made and denounced Charlemayne Emperoure, and gaue hym authoritee to ratify and confirme the elecciō of the bishop of Rome; but Nicolas ẏ secōd

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restrayned

The cardinalles chose hym nowe.

restrayned the election onely too the Cardinalles, whiche custome remaineth at this date.

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Charles gaue the lãdes to ye sea of Rome.

Otho a Germain is made Emperoure.

Prynces Electoures.

Decree by the Bishoppe of Roome.

THVS the bishoppes of Roome haue been enhaunced in worldly power that thei thynke theimselfes equall with Prynces, Kynges and Emperoures

Emperoures: But as it was falsely vsurped, so shall it by the woorde of GOD bee roted out and extirped as an vnprofitable tree.

## The. viii. Chapiter.

¶ The deuidyng of Priestes into sundry degrees, a maner of sweryng, and excommunicacion.

GREGORY surnamed the greate, where afore tyme, Priestes and chiefe Priestes were onely vsed in the congregacion, first deuided theim into Patriarches and Archebishoppes. Patriarches at the firste were of Roome, Antioche, Alexandrie, Hierusalem, and Constantinople: Archbishoppes had their title to bee called Metropolitaines, bycause their sea was in the mother cittee of the prouince. Clement the first ordaigned that all Patriarches, and Archbishoppes should weare a paule whiche booth signifie mekenesse and iustice, wherwith thei should specially bee garnished. Then also the inferior orders begonne too bee deuided, as that the Archedeacon should bee aboue

Patriarches

Archbishoppes.

The paule is decreed to the patriarches.

Archdeacons.

aboue Deacon, and Archepriestes aboue the priestes, and ouer them the Deanes, and then were ordained cannons, that lyng in cathedrall churches Antherius permitted that a bishoppe might chaunge his bishoppericke, for another vpon an honeste cause, if he were thought sufficient to discharge a greater, for his learnyng and Godlinesse. Caius firste made a statute, that a priestes might not bee conuented afore a temporall iudge: but least any manne should bee circumuēted by fraude or gyle, Entichianus instituted that the accusation should bee putte in writyng afore the iudge. Likewise Cornelius decreed that a manne should not take or requite an othe of a priest: but onely in matters concernyng our religion and faithe.

Chaungyng of bishoprickes.

A priest might not bee conuented.

An oth might not bee required of a priest.

THE maner of swearyng was in old time of this sorte: He that should sweare, tooke a stone in his hande, & saied, if I deceiue you to my knowledge, Iupiter banisshe me out of all good mēnes compaignie, preserueng the reste of the citee, as I cast awaie this stone from me. And (as Plinie dooeth write) it was not lawfull for any

The maner of swearyng.

any manne too beare an office fiue daies onlesse he wer sworne. In like maner our bishoppes, kynges, Priestes, and other officers sweare afore thei bee admitted to the office.

Iustinianus emperour appoyncted firste that menne should sweare by the Gospell, and now a daies al that sweare laie their hande on the booke and kisse it saiyng, so helpe me God and the holy Gospell, bycause as the Gospell of our religion and faithe maie for no cause bee violated, so an othe in no case maie bee broken. Sweryng by the Gospell.

THE fashion of excomunicatyng menne that bee obstinate and dissobedience too the officers: Or common transgressours came, as some thinke out of the rites of the Iewes, whiche banished out of their Sinagoge all those that ranne in obstinacy against their tradicions. Excomunication.

AND some suppose it sprong of the religiouse folcke in Fraunce named Druides, whiche (as Cæsar recordeth) If ether a priuate mã or officer wer not cõformably ordered after their ceremonies, excluded hym out Druides.

of

of their compaignie.

## The.ix.Chapiter.

¶ Consecratyng Nunnes, takyng of our cappes, kissyng the Popes feete, and washyng of feet.

Nunnes.

THE custome to consecreate Virgyns makyng a vowe of chastitee was first found by Pius the first whiche instituted, also ẏ none should bee made afore she were twenty and fiue yeres olde: and that thei mighte bee consecrated at no tyme but in the Epiphanie or twelfe daie, Easter euen and on the feastes of the Apostelles oules it were when any vnprofessed wer in poyncte to die. And Sotherus caused that a decrẽ was made that no suche professed should touche coape, or put ensence into the Censoures, the yere of our Lorde GOD an hundred thre score and fiftene: It semeth too haue begonne of the Apostelles, whiche is proued by Paules woordes, wher he saieth: Lette no widdowe bee chosen afore she bee three score yeres of age with diuerse like saiynges.

The age of Nunnes at their profession.

The tyme of professyng.

Nunnes might touche no coape nor encense.

When it beganne.

Linus

Linus bysshoppe of Rome commaunded that no woman should entre into the congregacion or temple with her heade bare, whiche appereth to haue bene taken of the Hebrues: for the bisshoppe in the olde lawe might not vncouer his head, and in Arabia & Cartage it was take for an vnhoneste, and vnreuerent thyng if a woman should vncouer her head & go bare. The takyng offe of our cappes to our superiours signifieth þ wee should disclose and shewe them all suche thynges as we haue in our custodie. The rite diabolike of kissyng the bysshoppe of Romes feete, tooke it originall of the maner of the Romaynes, whiche in their paganite vsed to kisse the feete of their priestes and other nobles, in token of obedience: as Seneca telleth howe Caius Cæsar stretched out his left foote that Pompeius a Carthagien might kisse it: Pōponius Lætus writeth that the Emperours vsed to gyue their handes to be kyssed of the nobles, and then to take them vp to kysse their mouthes, and the cōmons kyssed their knees, but Caius Caligula and Diocleſianus made them to

Women may not be bare headed in the churche.

Takyng offe of cappes.

Kissyng the bisshop of Romes feete.

stoupe to their keete. This Pagane ex-
ample oute christen bishop and Gods-
des vicar, ful vngodly and vngoodly
doeth counterket. Al other bishoppes
Right hande. vsed to deliuer their right hand to be
kyssed of suche as came to salute
them: for the right hande, as Plinie
saieth in the leuenth booke, hath in it
selfe a certain religion, and therefore
we make all couenaunces and promi-
Salutyng with kisses. ses with it. The maner of salutyng
with kysses is verie auncient, for it
was the vsage of the Hebrues to kisse
straungers at their first metyng, as
Gene. 29. Jacob kyssed Rachel afore he broke
vnto her that he was of her kyndred,
and Laban, after he knewe him to be
his sisters sonne, embraced him with
his armes & kissed him. And the Ro-
maynes custome was to kysse theyr
kinsfolke, but afterward it was exte-
ded to further familiaritie, & is now
frequented very lasciuously. Albeit
in Rome it was an ordinaunce that
women should kysse their kinsefolke
because that yf she had dronke any
Law for drin- wyne, contrarie to the lawe made a-
kyng wyne. gainst the women for drinkyng of
wyne, by suche meanes she might be
espied

espied. Washyng of feet on Maundye thursday, that the prestes vse among them selues, and nobles to inferiour persons, is a counterfecte of the institute of Chryste, whiche to shew them a patron of humilitie and meknesse, washed the Apostles feet. The kynges and quenes of England on ỹ day washe the feete of so many poore menne and women as they be yeres olde, and geue to euery of them so many pence with a gowne, and an other ordinary almes of meate, and kysse their feete, and afterward geue their gownes of their backes to them that they se most nedy of al the nomber. It is a godly institute, I would there were mo suche ceremonies to helpe the poore. For they be now neglected & not regarded, but lye dead often in the stretes for lacke of sustenaunce.

Washyng of feete on maundy thursday.

Kynges and Quenes of England.

## The .x. Chapiter.

¶ The institucion of prestes called Flamines, with other religions of the Romaynes.

NVMA Pompilius the seconde kyng of Rome, willyng to reclayme ẏ fierse nacion frō warre and chiuarie, to the regarde of iustice, and kepyng of peace ordayned to the highe God Iupiter a sacred persone called Flamen Dialis, that is Iupiters priest And to aduaunce the order he set him in a chariot of Iuorie, and a costely robe: but so sone as his wife was disceased he was discharged and gaue ouer his office. He neuer rode out nor might not lie one night out of ẏcitee, lest any sacrifices shuld be neglected by suche absence. Sweryng was cleane forboden him, bycause an othe is a maner of punishement to any fre borne manne, and namely to a priest whiche hath charge of all diuine obseruaunces: For his worde should haue the weight of an othe. I would wishe ẏ our bishoppes would marke and folowe bothe those properties of these Heathen religiouse for then the state of our religion should be in better case then it is, and other would not enforse so lightely a priest to the necessitie

Flamen Dialis.

neceſſitie of an othe, whiche ſhould haue no other termes, but yea & naye to confirme or denie their ſaiyng. Beſide this Flamen, þ was called Dialis becauſe he was conſecrated to Iupiter, there were by the ſame Numa ordeyned two other, one to Mars and another to Quirine, albeit Plutarche ſaieth it was Romulus that inſtituted prieſtes to Iupiter and Mars. Virgyns veſtals were of his bringyng in alſo, and founded in honour of Veſta daughter to Saturnus. The fyrſt that euer was choſen into þ religion, was called Amata, and of her al were named, likewyſe, a mayde might not be vnder fiue yeres of age, nor aboue ten if ſhe were created of this religion. Theſe continued in their profeſſion xxx. yeres, whereof the fyrſt ten they ſpent in learnyng the rites, the other ten they miniſtered, & the laſt of their yeres they taught other nouices, and when her terme of yeres was expired ſhe might marie, or tarie in that religion ſtyl. They were foūd at the charges of the common cheſte, and yf any of them committed any carnall acte with any man, ſhe was borne in the

Veſtals.

Amata.

sight of all the people out of the cytie and at the gate named Collina was buried quicke. They roade in a wagō and other magistrates roase to them, and if they came by in tyme of execution, the condemned was quite delitered. This religion begāne at Alba by the institucion of Ascanius, & was renued in Rome by kyng Numa. A highe bishoppe was also deuised by him to haue the chiefe stroke in al ceremonies of sacrificyng, and he prescribed the daies and places, of sacrifices and in what fourme they should be done. He ordeined also to gradiuus Mars twelue prieste named Salii, because they daunsed in a solemne maner, and went aboute the cytie with songes: they weare a brodered coate, with a brasen brestplate, and a round targate. It semeth that Numa toke this rite of the Hebrues, for Dauid went afore the Arke of the lorde dansing. Heraldes of armes whiche wer called Facialis Sacerdotes were inuented by him to haue charge to prouide that no battaile were vniustely taken in hande, they also made leagues, stablished peace, or if it wer not duely

Pontifex maximus.

Salii.

Faciales Sacerdotes.

duely made he myght dreke it, & offer oblacion, for the offences of the capitain and the whole armye. Pater Patratus was an officer that made all leagues or bondes, and was created by ỹ Heraldes, as Marcus Valerius first Herald ordeined Spurius Fusius fyrst into ỹ office of Pater Patratus. Pater Patratus.

After the expulsyng of kynges, was an office called Rex Sacrificulus appointed, whiche should do all suche customable obseruaunces as the kinges should do, albeit he was vnder ỹ high preest or bishoppe, the fyrst that did beare that office was Marcus Papyrius. Rex Sacrificulus.

Epulones had the office of appointyng feastes and solemne banquettes to Iupiter & the other goddes: these were also called Sodales Titii, whiche were ordayned by Romulus after he ioyned felowshyp with Titus Tatius. Epulones. Sodales Titii.

¶ The ende of the abrydgement of the fourth booke.

The

# The fyrst Chapiter.

¶ Of the deckyng of churches on holy daies, offeryng of Images of waxe and tables of miracles, solemnisyng first masses of priestes.

THERE be many superstitious customes crepte in among the Christen congregacion, whiche came of a gentile opinion: & bicause they could not altogether be abolished and extirped, at the lest way they were transposed to a better vse, and remoued from Idolatrie to the garnishyng of churches and temples of the faithful people. As trimmyng of the temples with hãgynges, floures boughes, and garloudes, was taken of ẏ heathen people, whiche decked their Idols & houses with suche array. In like maner it is to be thought of the rite of hangyng vp Images of waxe, & tapers afore sainctes, or as aften as any membre is diseased

Deckyng of churches.

Offeryng Images of waxe or tapers.

ceased, to offre the same in wax, as legges, armes, feete, pappes, oxen, horse, or sheepe, whiche were hãged vp in the churche afore that sainct, by whom (as they beleued) they had obtaigned health of the sayd membre or beast: For this came of an olde Paynyme fashion of sacrifices, that the Paganes offered to Saturnus & Pluto in an Isle of Italy named Cotylia, wherof I spake afore. I thynke the beryng of candels, that we vse on the feast of the Purification of oure Lady called Candelmasday, came of this gentile rite also, that in burnyng them we might worship the sainctes as they honoured their false God Saturne. It semeth that lampes & hangyng lightes beganne of the candels that Moses set vp to burne in the tabernacle. The fastenyng vp of tables wherin the miracles are written for a monumente and testimony to the posterite, came of a custome, as Strabo writeth, that is vsed in Greece, where the maner is, that whosoeuer wasteleued of any sickenesse or maladye, should hang vp a table conteignyng the recouerye of his health, in the tẽ-

Candelmasse day.

Lampes.
Hangynges.
Lightes.
Writyng tables of miracles.

ple of that God that had preserued him, and specially there were many set vp in Æsculapius temple at Epidaurus. The vse of fastyng on holy daies, and at the first Masse of priestes was borowed also of Gentilitee, whiche honored the day of consecratyng their religiouse as solemnely, as the day of their nativite, with denoute and religiouse breakfastes and feastes, callyng it the native daye of they: sacred parsonages: whereof Apuleius, maketh mencion. And it is a good vsage, bycause the daye of the birth bringeth but onely life, the day of consecratyng a priest bryngeth or els ought to procure a good and godly life. Albeit on Maunday thursday hath bene the maner from the beginnyng of the church to haue a generall drinkyng, as appeareth by S. Paules writyng to the Corinthians, & Tertuliane to his wyfe.

First Masse of priestes.

Drinkyng on Maundy thursday.

## The.ii. Chapiter.

¶ The maner of castyng money to the people, Newyeres giftes, daunsyng, Maskyng, Christenmas lordes.

It

IT smelleth also of gẽtilite, that the bishop of Rome, emperours, and Kynges at theyr coronacion are wont to scatre mony amõg the commons, & make royall feastyng, whiche is a pretence or comforte of the benificence or liberalitie, that is to come afterwarde. For the old Romaynes vsed the same order and institucion in their triumphes, games, and funeral, as Suetonius recordeth. Geuyng of newyeres giftes had it original there likewyse for Suetonius Tranquillus reporteth that the knightes of Rome gaue yerely on the calendes of Januarya presẽt to Augustus Cæsar, although he were absent. Whiche custome remayneth in England, for the subiectes send to their superiours, and the noble personages geue to the kynges some great gyftes, and he to gratifye their kyndenesse doeth liderally rewarde them with some thyng again. But I commende more the maner of the Italians, for there the richest and most noble geue to the poore inferiours

Castyng of mony abrode

Newe yeres gyftes.

The laudable maner of the Italians.

ferlours, it is a signification of good & prosperous fortune of al the whole yere then folowyng.

Daunsyng. THE vse of daūsyng Liuie saieth came from the Hetruscanes to Rome whiche we exercise muche on holye daies as they did, not without slaunder of our religion, and hurte and damage of chastitee, as for maskes they be so deuilische that none honesty can be pretended to coloure them: Zacharias bishoppe of Rome made a decree against it, but that auaileth nothyng. At the calendes of Maie the youthe aswell menne as women are wonte to go a maiyng into the feldes and bryng home boughes & floures to garnische their houses and gates, and in some places the churches, whi che fashion is deriued of the Romayns, that vse the same to honor their godesse Flora with suche ceremonies whom thei named godesse of fruites.

Maskes.

Maiyng.

Christenmas lordes. THE christenmas lordes, that be cōmonly made at the natiuitee of our lorde, to whom all the houshoulde and famulie with the master him self must be obedient, began of the equalitie that the seruauntes had with their masters

maſters in Saturnus feaſtes, that were called Saturnalia: wherin the ſeruauntes haue like autozite with their maſters durynge the tyme of the ſayde feaſtes.

And this furnithynge of our bellies with delicates, that we vſe on faſtingham tueſday, what tyme ſome eate tyl they be enforſed to forbeare all agayn, ſprong of Bacchus feaſtes, that were celebrated in Rome with great ioy and delicioule fare. Faſtins euen.

AND doute Midſomer bonefyres may ſeme to haue comne of the ſacrifices of Ceres goddeſe of corne, that menne did ſolemniſe with fyres, truſting therby to haue more plenty and aboundance of corne: And the diſguiſynge and mummynge that is vſed in chriſtenmas tyme in the Northe partes came out of the feaſtes of Pallas, that were done with viſars and painted viſages named Quinquatria of the Romaynes. Bonefyres. Diſguiſynge.

## The.iii. Chapiter.

¶ The maner of annoynteynge prieſtes, kynges,, them that be chriſtened, confirmed or ſore ſicke.

What

WHAT TYME Moses had duylded the tabernacle, he was cõmaunded to make a confection of holy oyntmẽt, wherwith bothe ꝑ worke, the vessels, prieſtes, and alſo kynges whiche be called to that office or dignitie, ought to be enoyled: So that it came to paſſe that the annoyntyng was the very tokens differrence wher by kynges were knowen among the Hebrues, as ꝑ Emperours in Rome were knowen by their purple robes. Aaron and his ſonnes were the fyrſt annoynted prieſtes, and Samuel enoyled Saul fyrſt kyng ouer Iſrael, and ſo conſequentely it grewe into a cuſtome that prieſtes & kynges were annoynted. By whiche thyng is ſignified that they be ſpecially fauored of God, and like as oyle lyeth a lofte on the water, or other liquore, ſo the office of a Prieſt and dignitie of a Prince ſurmõteth all other degrees of miniſters, both ꝑ in actiue and alſo contemplatiue lyfe.

Kynges and prieſtes were anoynted.

Anointyng is the token of kynges.

Purple robe is the differrence of the Emperours.

Aaron and Saul fyrſt anoynted.

The nature of oyle.

Silueſter

Siluester bishoppe of Rome ordayned fyrst that al that were christened, churches, and chalices should be annoynted with oyle. Our oyle, that is nowe vsed is made of oyle Oliue, and natural Balme, Fabianus commaunded that it should be renewed euery Maundy thursday.

Inoyntyng of children christened, Churches, Chalices.

Clemente the fyrste ordayned that all children and other that were christened should be annoynted agayne with Crisme, and he instituted also the sacrament of Confirmacion, supposyng that no manne were a perfect christen manne, yf that rite and ceremonye were by negligence omitted. For this cause, that the holy Ghost might more plentyfully be geuen to them by the handes of the bishop.

The cõfection of our oile

Chrisme.

Cõfirmacion

This thyng beganne of the example of the Apostles, whiche sent Peter & John into Samarie to lay their handes on them, that they might receyue the holy Ghost. It is onely ministered by a byshoppe in this wyse, fyrst he asketh the name of the child & then maketh the signe of the crosse in his forehed with the Crisme: saiyng, I signe the with the token of ye crosse and

The maner of confirmyng.

and confirme the with the crisme of saluacion. In the name of the father the sonne and the holye ghost, ẏ thou maye be replenished with the holye spirite and haue euerlastyng life, sobeit. And then he smiteth the cheke of the child softely, but if it beof a great age, he geueh a sharpe stroke, that he may remembre that misterie, saiyng, peace be with the. Felix the fourth did institute that suche aswere in extremes should be enoyled, folowyng the example of the Apostles, whiche, as Marke witnesseth, cured manye diseases by annoyntyng them, and saint James speaketh of a like thing in his Epistle.

Felix.

Exteme vnction.

agaz, vj, b,
iacobi, v, c,

## The.iiii.Chapiter.

¶ The beginnyng of mariage of priestes, when it was forboden, with other lawes touchyng mariage.

MOSES the minister of God amonst the Israelites, whiche were desirouse to augmente and amplifie their issue, ordayned that all menne indifferently, as well priestes as laie people

people should take wifes, least the de barryng theim from Matrimonie, might bee occasion of greater enor mitie and inconuenience emong thē.

Albeeit bycause of the dignitie of the order of priesthode he made restraint that thei should mari none, that was taken prisoner, bonde woman, or de uorsed from their former housebandes, and the bishoppes might not bee maried but too maydes. As concerning our priesthod, Siluester the first after the texte of sainct Paule, commaunded that a prieste should mary but one wife, and after to liue sole alone: As Paule had a wife, as maie appeare in his Epistles too the Philippians and Corinthians. And Clement bishoppe of Alexandria and Ignatius whiche was in Paules time witnesse thesame.

Whē a priest might not mary.

Siluester.

Bishoppes maried maidēs.

A priest might but mary ons

Paule.

PETER and Philip had wifues and doughters, whom thei bestowed honestly in mariage to housebandes. And sainct Peter seyng his wife led to death for the profession of Christe, with greate reioyce of her constancie saied, wife remembre the lorde. This order the Grekes, and all the Easte

Peter & Philip had wifes

partes of Christendome vse, whiche would not consent to the counsail of Nice, wherein it was propounded that the priestes should forsake their wikes: And namely Panutius the holy and chaste bishoppe that came out of the borders of Egipte withstoode that decree very earnestly. Siricius the first forbade the priestes of the West parties and deacõs to mary, the yere of our Lorde three hundred thirty and seuen. He instituted also that he that either wedded a widdowe, or tooke a second wike, could not be made priest. Pelagius the second enforced the subdeacons, to forsake their wikes. And Gregorius, bicause he thought it violent to deuorce theim ordained that from his tyme none should bee subdeacon onelesse he vowed chastitee before. Notwithstandyng the lawes afore made toke no effect emõg ỹ priestes of the Weste parties vntill the tyme of Gregory the seuenth whiche was the yere of our lorde. M.lxxiii.

Panutius withstode the counsaill of Nice.

Subdeacons forsake their wikes.

Gregory stablished the single life of priests.

AND here Polydore protesteth that the syngle life of priestes dooeth more harme to the religion, shame to the order, and gricke to honest menne, then

then their constrained chastite prohi-
terth: if thei wer restored to the liber-
tie, and chose it were no preiudice to
the christen common wealth, and ho-
nesty for the order. In the beginnyng
menne maried their sisters and kins-
women, but Moses restrained theim
of the Hebrues from the first and se-
conde degrees, and Fabianus forbad
the third and fourth whiche custome
stādeth now in effect. Theodorus did
inhibite first that a maune might not
mary that mayde, to whō his father
was a godfather. It was confirmed
firste by Gregory and after by Ale-
xander the third, that no man should
mary his brothers wife lest it should
bee thought to be a counterfet of the
Hebrues. Lamech was the first that
euer had two wiues, whose example
many other ensued afterwarde. The
custome of purifiyng was taken of ỹ
Hebrues, but there is no date or time
appointed for it. Neuertheless for
an honest order, thei vse cōmonly not
to be purified afore the moneth date,
& then with a few honest matrōs the
cōmeth accompained to the church, &
offereth a waxe taper & the chrisome.

Degrees of kindred inhibited.

God brother & God sister.

Lamech had twoo wikes.

Purification of women at child bering.

## The. v. Chapiter.

Of the temples, churchepardes, when the crosse was firste had in reuerence.

Moses buylded a tabernacle.

N the old testement, Moses sette vp a tabernacle curiously edified to God wherin supplicacion and intercessiō was made to hym for the sinnes of the people. And

The Arke.

in that he made the Arke of couenaūt in the whiche he put the twoo tables of stone, conteignyng the lawe of the ten commaundementes, Aarons rod, and the potte of Manna. After hym

Salomon made the firste temple to God

Salomō kyng of the Hebrues made at Hierusalē a temple of costly araie and sumptuously wrought. I cannot (to saie trueth) perfectely tell where

The firste churche of christians.

the firste churche of christen menne was buylded, but by all coniecture it semeth that it was made of the Apostles, either in Ethiopia, where Matthewe preached, or in lower Inde, where Bartholomewe taughte, or in Scythia, where Andrewe shewed the worde of God. Where they doubtles either cauled newe churches too bee edified, or els transposed the idolles temples to serue the christen mennes

vse,

vse. abolishyng superstition, & plantyng the true religiō of Christ. Albeit it were not against reason to suppose there was a temple or hous of prayer appoynted by Iames at Hierusalē.

IN Rome the first that I reade of was cōsecrated by Pius bishoppe of Rome in the strete called Patricius at Nouatus bathes in honour of the virgin Prudentia, at the requeste and suite of Praxedis her sister. And after Calistus made a temple to the virgin Mari in a place beyōde Tyberis, and instituted a churcheyarde in Appius strete, and called it after his owne name: notwithstandyng Abraham was the first that made any place of buriall in Hebron, where he bought of Ephron an Hethite ꝑ double caue for thre hundred sicles of siluer with the grounde aboute it, and ther was Sara his wife and he himself buried.

First churche in Rome.

I churchyard

Abraham ordayned the firste place of buriall.

NOHA buylded the firste alter, and offered vpō it a burned sacrifice to the lord. And Bonifacius the third caused that thei wer couered with linen clothes. Constantinus when he had wonne the battaill against Maxentius, by reason of a vision that he

Noha buylded the first alter.

Bonifacius caused alters to be couered with lenyn clothes.

Constatine for bare putting too death on the crosse.

lawe of the crosse the date of the battaill, ordained that from thence furth no manne should suffre death on the crosse. And so in processe of tyme it was had in muche reuerence and worship. And Theodosius made a lawe that there should no Image of the crosse bee grauen in stone, marble, or in yearth, lest men should tread on it.

No Image of the crosse might not bee grauen in yearth.

Helene Constantines mother a verie vertuouse woman repaired too Hierusalem, to seke the crosse of our lord where with greate labour and diligence she found it, and with it the other twoo whereon the theues were hanged, but it was easy to perceiue Christe his crosse by the title, whiche then did remain, albeeit sore wasted and corrupted with antiquitee.

Helene found the crosse.

## ¶ The. vi. Chapiter.

¶ Of the auncient rite of sacrificyng, feast full dales, dedicatyng temples, the mistery of Fire, holy Water.

Cain and Iabel sacrificed firste.

CAIN and Abell the twoo sonnes of our firste father Adam offered in sacrifice to GOD the firste fruites of their goodes. Abell his oblacion

cion was mylke. Cain his gyfte was corne. Afterward, whē the prieſthode was ordained, Aaron and his ſonnes offered diuerſe thynges with ſundry ceremonies, whiche be ſhewed at large in the boke of Leuiticus. The Gētiles almoſte all ſacrificed to ꝑ idols men or women after ſundry rites, as appeareth in the hiſtories ꝛ Gentile auctours. And if it fortune that thei omitted any ſuche abhominable idolatry, thei had greate puniſhment, deſtruccīō of their fruite, corrupcion of their waters, infeccion of ꝑ aire deth of catel, greate droughtes, womē had euill deliueraunce, with many ſuche plages, as Dioniſius Hilicarnaſſeus witneſſeth, which the ſpirites of the aire procured to delude ꝛ ſeduce men and confirme theim in their errour.

Mennе were ſacrifyced by the Gentiles.

Puniſchmēres that thei ſuffred for omittyng the oblacions.

THE holy daies emong the Iewes were diuerſe, as the Sabboth daie, the feaſte of ꝑ newe Moone, the paſſeouer, the feaſte of ſwete breade, Pentecoſt, the feaſt of Tabernacles, the dedicacīō daie: whiche bee al ſhewed largely in the olde Teſtament.

Holy daies.

The vſage of dedicating churches is of great antiquitie, for Moſes did

Dedicatyng of churches.

sacrifice the tabernacle, & Salomon consecrated the temple that he buylded at Hierusalem. And Esdras after, when thei returned from the captiue of Babilō hallowed the temple newe again. Of them we receiue our rite of hallowyng of churches, albeit we haue mo ceremonies thē thei had.

Fire.

FIRE was kepte continually on the alter by the priestes, for without it and salte could no sacrifice bee duly made or ordinately offred, and we in oure Masses haue euer a taper of ware burnyng. And the emperoures of Rome had Fire bourne afore thē, & the Vestales had euer perpetual Fire in the tēple where thei serued Vesta.

Emperoures of Rome had fire bourne afore them.

THE spirites of ayre, that gaue doubtfull answeres to them that required any question of theim, wer at the commyng of Christe all destroyed For what tyme he was caried into Egipte, whiche is a countree full of superstition and Idolatry, all the Idoles of that region wer ouerthrowē & fell to the ground at his commyng thither. And in the tyme of Adriane the Emperoure, bothe the wicked sacrifices wer abholished, and also the

Oracles ceassed at Christe his comming

oracles

oracles of Apollo at Delphos, Iupiter Hammon in Egipte, with like vanities wer subuerted bi the power of God through his sone Jesus Christ.

HOLY water was ordaigned by Alexander the first to be consecrated to driue away spirites, and was commaunded that it should bee kepte as well in churches, as in priuate houses for the same vse: wherof are growen emong the commō people many superstitious deuoutes contrary to the woorde of God, and therefore it wer no harme if the fourme of consecratyng therof wer redressed, & chaūged into a more godly fashion. Holy Water

## The. vii. Chapiter.

Who ordaigned praiyng, why wee ioine Eastward, preachyng the Sacramente of the alter.

FOR so muche as wee are created of God after his owne Image, for the entente to honoure and serue hym, and so finally too enioye the eternal enheritaunce of heauen, whiche we muste attain to by praier acknowledgyng Praier.

oure owne infirmitie, and referryng vs to the mercie of our moste louyng father. It shall bee conuenient therfore to declare ꝑ institucion of praier.

Prayer was at the beginnyng.

PRAIER therefore was frō the beginnyng, as Abel praied, Noha, Abraha, Isaac, Jacob, with other Patriarkes praied to GOD in all their doubtfull affaires, & gaue thankes for the good acheuyng of theim Moses & Aaron with other as Anna the wife of Helcana shewed vs example of praier: But Christ is the first that did shewe to vs any speciall fourme of praier, as appeareth in the Gospel of Matthew. Afterward, when men began to coumpte & reken their praiers, as though God were in our debt for often beggyng of hym, there wer diuised by one Petrus Heremita a Frenchman of the citee of Amias bedes to saie lady psalters on, the pere of our Lorde a thousande. rc. that is foure hundred. lvi. yeers ago. The maner of turnyng our faces into the Easte when wee praie, is taken of the old Ethnikes, whiche as Apuleius remembreth, vsed to loke Eastwarde and salute ꝑ sonne: we take it in a custom

Christ preferred a praier.

Beades.

Turning our faces Eastewarde.

to

to put vs in remembraunce þ Christe is the sonne of rightcousnes, that discloseth all secretes. But that was not lawfull for the Hebrues as mate seme to vs by the settyng of þ tabernacle, & they muste euer looke toward the temple as the story of Daniell declareth. Moses whē he had receiued the ten cōmaundementes, assemblyng the people together shewed them the will of God, and that was the firste sermon or preachyng: and the prophetes had without doubt open collacions: And afterwarde Jhon Baptiste in the wildernesse of Jury preached, and so did Christe hymselfe and gaue auctoritie to þ Apostles & disciples by special cōmaundemēt to do the same. Preachyng. Jhō Baptist.

THE blessed sacramēt of the alter was instituted by our sauiour Jesus Christ, a litle before his passiō in Hierusalē at his supper, whē he had euended þ Paschal lābe, in this wise: He toke bread, & after he had giuen thankes, he brake it, & gaue it to his disciples sayyng, take and eate, this is my body þ shalbe giuen for you: And takyng the cup gaue likewise thākes, & toke it to theim sayyng, drynke all of this The institucō of the sacrament.

this, for this is my bloudde of the newe testamente, whiche is shed for the remission of synnes. This vnder the fourme of breade & wyne he gaue to them particularely his body and bloud sanctified in and by the word: And gaue commaundement that like sacrifice should bee made in remembraūce of hym. Alexander the bishop of Rome did ordain that this oblacō should be made of swete bread, wher afore it was leuened breade. And he commaunded that water should bee mixte with wyne in the cuppe.

Alexander decreed that the Sacramente should be consecrated of swete breade.

## The. viii. Chapiter.

### Who sacrificed first after Christes tradition, and encreased the partes of Masse.

The olde rite of consecratyng.

VERY thyng at the first in the misterye of the lordes supper was plain sincere and without any misture of ceremonies, contemnyng more vertue then solemnite. For it is manifest that Peter, whiche either first of all, or els with the rest of Apostelles did consecrate often tymes after the rite that

that he had receiued of Christ by and by after the consecratiō ioyned to the Lordes prayer or Pater noster: And I suppose it was not muche differyng from the masse that is vsed in the churche on good Frydaie. Celestinus ordaigned the prayers that the preest saieth when he reuesteth hymselfe to masse or at puttyng on his clothes, that begynneth Iudica me deus. &c. Albeit it semeth by the woordes of Chrisostome in .xi. homely on Mathewe that it was taken of the churches of Greece and Asia, whiche vsed to syng psalmes while the people assembled together. Damasus instituted the confession at the beginnyng of masse, and some referre it to Pontianus. Kyrie eleëson was frequēted in Greece first, and Gregorius caused it to bee saied nyne tymes in the latine churche. Gloria in excelsis is ascribed of some too Telesphorus, of some to Hylarius, of some to Symmachus, and the counsaill of Toletane thynketh that the doctoures of the churche made it: Collectes Gelasius & Gregory gathered. And the grayle was appoynted by theim also. Alleluya

*Iudica me deus.*

*Confiteor.*

*Kyrie eleyson.*

*Gloria i excelsis*

*Collectes.*

*Grayle.*

*Alleluya.*

Iuya was trãslated from Hierusalē to the latyne churche in the tyme of Damasus. The tract Durandus saith was diuised by Telesphorus, and sequences were inuented firste by one Nothgerus an Abbot. The Epistles and Gospell were (as Hierom wryteth) vsed in the East churches of verie auncient tyme, wherefore I suppose wee had the maner to reade the Epistle & Gospell of those churches: albeit some saie Telesphorus ordaigned theim, & some suppose that Hierom at the request of Damasus did diuide theim, as we reade them now at this date. Anastasius commaunded þ we should stand at the Gospell in tokenyng that menne should be in a readinesse to defend the doctryne of the Gospell. The firste part of the Crede Marcus ordaigned to bee red, after it was made by the counsaill of Nicene: And the second part Et spiritum sanctum, that the counsaill of Constantinople composed Damasus caused to be read in þ churche. Entichianus instituted the offertory to bee songen whilest the people offred suche thynges, as wer to the relief and comfort of

Sequences. Epistle. Gospell.

Saincte Hierome did deuide the Epistles and Gospelles.

Standing at the Gospell.

Credo.

of the poore: The offertory remaigneth, but the pouertie is forgotten as though thei had no part in Christ and were vile abiectes of the worlde. Offertory.

Gelasius made the prefaces, howbeeit in the beginnyng thei vsed but one preface. And Sextus putte to the sanctus out of the Prophete Esaias. Prefaces.

Washyng of handes beganne either of the olde testament, whete thei did nothyng with vnwashed handes, or els of the Gētiles, whiche afore their sacrifices vsed too washe their handes, as Hesiodus witnesseth. Washyng of the handes.

BVRNYNG of encense, ỹ was occupied in the old testament by Aaron and of the Paynimes in their superstitiouse rites, Leo ỹ third ordaigned to be had in the latyne churche. Encence.

The pruitie of the Masse called the Canon was made by diuerse persones, as Gelasius made Te igitur. Sititius added Communicātes, and Alexander the firste, that was long before them, made Qui pridie, and that was the beginnyng of the Canon before that tyme. For Alexander was three hundred. lx. yeres & more before Gelasius. Hanc igitur Leo ioyned, and Canon. Qui pridie. Hanc igitur

and Gregory annexed three peticiõs in theſame Dieſq; noſtros, and ſo furth. Innocentius the firſt inſtituted that prieſtes in the vpper part of the churche, called the Chanſell or quire ſhould kiſſe one another, and that Pax bourne ſhould be bourne to the people. Bleſſyng with hãdes and Chalices came oute of the Hebrues ceremonies: For Aaron after he had ſacrificed, bleſſed the people. And Chriſt at his aſſencion bleſſed his diſciples. Sergius ordained the Agnus dei ſeuen hundred yeres after Chriſte to bee ſong of the Clergy at the tyme of the cõmunion. The often turnyng of the prieſte at the alter, when he ſaieth Dominus uobiſcum or Orate fratres, came of the Hebrues rites, wherein ſacrifice tyme the prieſt turneth hym to caſte the blouddc of the ſacrifice on the people, and the Ethnikes vſed theſame faſhion in their ſuperſticious, and therfore doubtles we had theſe ceremonies of theim.

Pax.

Bleſſyng with chalices

Agnus dei.

Turnyng aboute of the prieſte.

## The.ix. Chapiter.

¶ Why wer ſaid *Ite miſſa eſt*, wherof the worde maſſe and ceremony came, the firſt maner of takyng the Sacramente.

When

WHEN Masse is ended the Deacon turnyng to the people saieth, Ite missa est, whiche wordes are borowed of the rytes of the Paganes, & signifyeth that then the cõpany may be dimissed. It was vsed in the sacrifices of Isis, that when the obseruaũces wer duely and fully perfourmed and accõplished, then a seruel or minister of the religion should geue warnyng or a watche worde what tyme they might lawfully departe: And of this sprong oure custome of syngyng Ite missa est, for a certayne signification that the ful seruice was finished. Ite missa est.

Masse is an Hebrue word (as Reucline saieth) and signifyeth an oblacion or sacrifice with all circumstances concernyng the same. Masse.

¶ The Romaynes called all suche seruyce, as appertained to their goddes, in one general name ceremonies Ceremonies.
byeause a certaine people named Cerites, whiche receyued deuoutely the reliques, and other obseruaunces of the Romaynes religious, and preserued them, for when the Frenchemen

by the valiauntnes of their captaine (Brennius that was an Englisheman) had wonne the Cytie, for which the benifyte al the rites of their goddes vniuersally were named ceremonies.

One Masse on a day.

Alexander inhibited priestes, that they should not sacrifice, but once on the day, and Telesphorus permitted them to saye thre Masses on Chrystmasse day: Fyrst at mydnight what tyme Chrystwas borne, the seconde in the morning, when the shepherdes visited him, the thyrde at further of the day, where afore tyme it was not lawfull to celebrate afore the thyrde houre of the day.

Three Masses on Christmas day.

Masse must be sayd in places consecrated

Felix the fyrst decreed þ no Masse myghte be sayde but in places consecrated, sauyng in the tyme of necessitie, and that none but priestes admitted should intermeddle with the misteries of consecration, bycause that auctoritie was onely geuen to the Apostles at the beginnyng, by whom priestes be ment and vnderstand.

Corner masses be forbodden.

Anacletus ordained that no Masse should be done, but in the presence of two at the least, lest the priest should

say

saye in vayne to the walles Dominus vobiscum, when none were present, and therfore they do cupl that consecrate in corners alone. Albeit, Gretianus referreth that to Soterus whiche perchaunce dyd renewe that constitucion.

Dayly communion.

The Sacrament was vsed of oure predecessours in the primatiue churche euerye daye as Luke wytnesseth in the Actes of the Apostles, and Anacletus caused it to be renewed by a decree vpon payne of excommunicacion: And Victor denounced that those should be interdited from all seruices, that when they should receiue the Sacrament wolde not be reconciled to their neighbours of all grudges hatreddes, and displeasures.

Uncharitable persons were interdited from seruice.

Zepherinus an hundreth yeare after Anacletus commaunded that all that professed Christ or bare the name of Christians, beyng of the age of.xii. or.xiiii. yeres should at the least once in the yere at Easter receyue the blessed Sacrament. Fabianus decreed that they should receyue it thryse in the yere.

Takyng of the housel at Easter.

Keeping the Sacrament in Churches.

Innocentius the thyrde decreed that the Sacrament should be kept in the Churches, to the intent to be in a redynesse at all tymes, lest they that were sycke should want that spirituall comfort in that troublesome tyme of death, and Honorius the third confirmed the same.

¶ The ende of the abrydgement of the fifth booke.

The

## The xyst Chapiter.

### Auricular Confession.

ALBEIT man redeamed with the precyouse blod of our sauiour Christ Jesus is fully reconciled to God, and all the heauynesse of hys displeasure be appeased: yet the poysoned nature of mā is suche, the occasions of synne be so many and great, that in this slipper way of worldely lyfe we must nede, our infirmitie enforcyng vs therto, fal into the snares of the deuyl and synne. But God, as he is all mercy, willyng the death of no synner, but that he conuerte and lyue, hath lefte vs the comfortable salue of repentaunce, as a present remedy against all suche incursions of oure enemye, or fragilitye of bodye) whereby we maye with a good hope cal to our heauenly father for the forgeuenes of oure offences and trespasses. For as the prophet Ezechiel re-

We be reconciled by Christ

Repentaunce a remedy of synne.

cordeth, what houre soeuer the sinner doth lament and is repentant for his sinnes, god (for his sõne Jesus sake) will no leger vere thẽ in remẽbraunce Therfore whosoeuer with concupiscence vanquished, or by lust inforced by errour discepued, or by force constrained doth fal to any spice or kynd of iniustice, let him not dispair in his owne conscience, or mistrust the bottomles mercy of God, but with good corage repair to this medicine repentaunce and cõtriction of heart. Consequently it shalbe the penitẽtes office and dutie, after sucye heuines taken, as it were by a vomit, to spue out of his cõscience al suche vnholsome things as might remayne styl, engendre desperation, or imbecil his hope in ꝑ promises of God. For this cause confession named auricular, that is made to the priest, was at the beginnyng instituted: that men might therin open their heartes to their curates and receiue at their handes the oyle of the Gospel of Christ to supple their rawe & starke sores. It was the institucion of Innocentius the .iii. that so many, as were by age subiect or in daunger to

Desperation is forbodden.

Auricular Confession.

Innocentius byd ordayne confession to the priest.

to cõmit sinne, should at ỹ lest once in the yere be cõfessed to their curates. to whõ it cõcerneth to knowe the behauour of his parishners, forsomuch as he must rẽdre a strait accõpt of his cure. And therfore it is euil in myne opinió to haue these comon penitẽcia ries, whiche be occasion, that both curatesgeue not their cousel wher nede is, & also men therby be more bold to synne seyng they shal not be rebuked of suche common confessours, but for their money haue redy absolucion wh smal exhortacion to amend their sinfulnes. This cõfessiõ is proued of ỹ tert of S. James where he saieth confesse your sinnes one to another, and one pray for another, & also of the. xx. chapter of John, wher Christ saieth, receiue the holy ghost. Whose sinnes socuer you remitte, they are forgeuen them, and whose synnes socuer you reteine, they are reteined. Therefore we must receiue confessiõ for the absolucion sake, that is geuen into the handes of the ministers.

Common penitencers.

Textes prouyng confessiõn.

## The.ii. Chapiter.

¶ Matyns, singyng of psalmes by course, Legendes of saincte.

Matyns Pryme and houres.

MATINS with Pryme and houres wer appointed fyrst by Victorn, for one Eusebius of Cremona & diuerse other, that liued with him, to ꝯ entent that they might haue certain laudes and praysyng of God to syng in the churches And the fathers and old gouernours of congregacions receyued them folowyng this verse of Dauid in the. c. xix. psal. Seuen tymes in ꝯ day haue I geuen and song praise to the. Cipriane writeth that the Pryme and other houres toke their originall of Daniel. Whiche after the custome of his countre, thryse in ꝯ day, mornyng noone, & euenyng, on his knees vsed to praye. It was also the rite of the Heathen to haue mornyng prayers, for Apuleius saieth that their religious, when all thynges were duely fynished, song salutacions of the newe light, and shewed that it was Prime of the daye, where he meaneth by salutacions the mornyng songes that we cal Matyns, and there declareth howe the houres of the day were sorted and deuided for sacrifices & prayers

Apuleius de asino aureo libro. xi.

ers. Pelagius the secõd was the fyrst that cõmaunded prestes to say them daily, that like as the iust mã kalleth vii.tymes on the daye, so by instaunte & continual prayer he might as often ryse and amende. Gregorius put to the beginnyng of euery houre, Deus in adiutorium, and Gloria patri. &c.

Pelagius charged prestes to say matyns daily

Deus in adiutorium was added by Gregory.

Vrbanus the seconde ordayned the lady Mattyns to be sayd dayly, and cõfirmed them in the counsel, whiche he had at mount Clare in Fraunce.

Lady matyns

The diuision of Dauids psalter in to.vii.partes called nocturnes, accordyng to the. vii. dayes in the weke, was the worke of Hierome at the request of Damasus bishoppe of Rome, whiche also gaue cõmaũdement that it should be redde so in the churches, and added Gloria patri to the end of euery psalme. The Gloria patri was made in the counsel of Nicene.

Nocturnes.

Who made Gloria patri.

Damasus also instituted that the psalmes should be song and sayd by course, Albeit some say Ignatius did deuyse that afore his tyme, whiche thyng was learned of Dauid or Asaph, for in the olde synagoge they vsed to syng their psalmes after that

Syngyng Psalmes by course.

sorte, but oure singyng is farre from their maner. For our singers cry out so loude, that we heare nothyng saue a noyse, and those that be present can not be edified with the word. It wer great furtheraunce to the religion, if those singers not far vnlike to Iaies were either banished out of the temples, or elles their syngyng were so modifyed with more soberneſſe, that the wordes myght be vnderstande to the edifiyng of the lapitie, whiche is sore blinded with singyng and sound of instrumentes, that be not fyt to edifye but to delight the eares. This modest singyng was vsed by the holy Athanasius bysshop of Alexandria through all his prouince and dioceſe, as Austen witnesseth. Damasus commaunded that the cõmon Creede shuld be sayd at euery houre. Vitalianus inuented the decente tunes, wherein the hymnes be song, and ioyned the Organs to them. Legendes of saincte were made the yere of our lorde D.ccc. by Paulus Diaconus and Isuardus a monk at the desire of Charles the great. And forsomuche as the persecutions wer so great that in the tyme

Our cõmon singers be rebuked.

Athanasius

Libro confeſ. and. x.

The Creede was sayd euery houre.

Tunes of the hymnes.

Legendes.

Common Legendes.

time of Dioclesian ẏ emperour there died.xvii.M.christē men within.xxx. daies space, thei could not particuler ly write al their lyues, but made certaine general Legendes of martyres, Cōfessours, virgyns, whiche we now cal the cōmon, & the fathers cōmaunded those to be red inẏ churche on suche sainctes daies. Afterward many, thinkyng that they should be hearde rather for their muche bablyng sake, deuised sundrye maners of praiyng & diuerse vses: as Benettes mōkes had one vse, Barnardes another, and Domynickes brethren had one order by thē selues, & euery prouincial byshop made a seueral vse in his diocese, and all were confirmed by the bishoppes of Rome.

Vses in the seruice.

Benettes vse.

## The.iii.Chapiter.

¶ The beginnyng of fastyng, almesse, Aduent, Lent, Embryng daies.

ASTYNGE and Almesse deedes be as sainct Austen saieth, the two wynges of praier, wherewith it is made strōger and lighter to flye into ẏ presence

Fastyng.

presence of God, and be more acceptable in his sight. Fastyng hath bene vsed frō the begynnyng of the worlde What tyme the fruite of the tree of knowing good and cupl was forbodden to our fyrst parentes in Paradise bycause by suche abstinence thei myghte obteyne and enioye the felicitie

Almesse.

euerlastyng. Almesse in lyke maner sprong of the infirmitie and nedines of the nature of men: for as thei felte hunger, colde, nakednes, and suche other calamities, as be in our mortall lyfe, thei were constrayned to desyre aide and succour of other men, and of

Moses made the fyrst lawe of Almesse.

almes. Albeit Moses was fyrst that euer prescribed any lawe of gyuyng almes, as apereth in the boke of Deutronomie. Thys charitable almes, must bee so freelye gyuen, that we exempte none from the vse and part takyng of it, and as the scripture sayth without respecte of parsonnes.

Flesshe was not eaten before Noe.

As for fastyng of that original proceded further, for the vse of flesh and wyne from Adam tyl the time of Noha was vnknowne. And Moses forbare meate fortie dayes, and Helias dyd lykewyse: Our sauioure Christe fasted

fasted the same space. And God pardoned the Niniuites of their crimes because they fasted with repentaunce. Example of fastyng.

The Iewes also in their lawe, so ofte as they either asked any benifite of God, or would pacifie his wrath, or render thankes for his benefytes, or kept any solemne feastes vsed commonly to fast. And certees he keepeth, that the true fast, whiche forbeareth not ye or forgoeth his supper, but he that mynyscheth his affections, abateth his anger, swageth hys pryde, modifieth his desires, mortifieth his lustes, suffereth patiently all aduersitie, that chaunseth to him, that mā is the true faster, Albeit the other is a coadiutoure to that thyng and helpeth muche that purpose. Therfore to the intent we myght reclayme suche corrupcions of oure olde Adam, The Apostles dyd ordeyne the fast of Lente, as Hierome in a pistle to Mercella doth playnely declare. Wherfore they that referre it to Telesphorus, be foulye disceyued, for he dyd not institute it fyrst but appoint that it should be kepte afore the Easter. And added another weke to it, that we True fast. Lent. Telesphorus did appoint it afore Easter.

Quinquagesima.

we cal Quinquagesima. This weke he commaunded priestes to fast more then the layitie, bicause þ thei, which ought to be holier then the rest, shuld in this ordinarye fast shewe more abstinence thē other. The Apostles also

Aduent.

instituted that .iii. wekes afore þ Natiuite of our Lord, named Christmas shuld be solemnely fasted, which cōstitucion was a while kept vniuersally but afterward it was resigned to the monkes and religious persons. Calistus or as some thynke Vrbanus dyd

Embryng daies.

begyn the Embryngdaies quarterly for the preseruacion and amplificacion of fruites ordayned for the sustenaunce of man and beast. Albeit, I rather take it to be an imitacion of þ olde Romayne feastes, whiche thyse

Romaynes had thre sacrifices for fruites.

in the yere had sacrifices for the prosperous succesle of their corne, one Vinalia for their wynes, the other Robigalia for all their grayne, least it shuld be mildued. The third Floralia for all their fruites. These vayne

Superstition turned into religion.

superstitious old bishoppes of Rome turned to a godly vse, and trāspoled their feastyng into fastyng, that the rather at the contemplacion of oure

praiers

praiers and fasting, God might prosper the increse of al the fruites to the sustentacion of his creatures.

## The.iiii. Chapiter.

¶ Watches were turned into fastes, fastyng of Fridaies and Wednesdaies, nampng the daies of the weke in sundry wise.

IT was the maner, from the begynnyng of oure christen faith, that for so much as it pleased our sauioure to be borne in the night, priestes dyd ryse in the nighte season, and song the houres canonical otherwyse named the Matyns: & the laye people was accustomed on those sainctes euens, that were any solemne feastes, to watch at the tombes of Martyrs praiyng and singyng holy psalmes. Which thing the testimony of Plinie doeth well approue, wher he writeth in a pistle to Traiane, how that much nomber of people was slaine, in whom he could neuer espye any faulte, sauyng that afore daye at certayne tymes and feastes they Watches.

they arose, and song of cõmendacion of Christ, whom they called God. But as tyme is corrupter of al thynges worldely, in processe as deuocion begaune to abate, in stead of hymnes they song dissolute balades, & praier was turned into wanton dalliaunce.

The youth went about lyght amorous companye, the eldest personnes practised baudry, women were not ashamed to geue them selues to be corrupted in al kynd of whordome. Upõ this occasion the olde fathers, seyng least it myght growe to a further inconuenience turned the Vigilles into fastyng dayes. Notwithstandyng the priestes vsed their ordinarye tymes of seruyse, as they were wont to do, and suche feastes were called by the name of Vigilles, and obserued with no lesse reuerence then the faste of Lent. This remedy was prouided after sainct Hieromes tyme, whiche died the yere of oure Lorde. cccc. xxii. when Bonifacius the seconde was bishoppe of the sea of Rome.

Vigilles were made fastes.

The lyke custome was also obserued among the Egyptians, whiche on the euens of their hyghe feastes fasted

Egyptians rite in watches.

fasted, and after they had slepte they offered a cowe: all suche night sacrifices and obseruances for like causes wer by a perpetuall lawe in Grece abrogated by Diagundas a Thebane.

Nyghte sacrifices ar abholished.

Diagundas.

The faste of wednesdaie and Fridaie was cõmaunded by the fathers, because on the one daie Christ was crucified, and on the wednesdaie Judas purposed in his minde to betray him as Apolonius the eloquent oratoure supposed. Siluester the first, bishoppe of Rome, abhorryng the memorial of the vain Gentile godes, decreed that the daies of the weke, whiche had afore the names & titles of the Sonne Moone, Mars, Mercury, Iupiter, Venus, and Saturne, should be called the first, second, third, fourth, fifth, sixte, seuenth ferie: in semblable maner as the Iewes coumpted their daies frõ the Sabboth daie. He did also call ỹ firste ferie Dominicus dies, that we name Sondaye, and called Saturday Sabbatum of the olde holy daie and rest of the Hebrues: al these thynges wer dooen at the sute of Constantine then Emperour. Albeit the Apostles afore that tyme had consecrated the

Wednesdaie Fridaie.

Daies were turned into ferias.

*Dominicus dies.* Sondaie.

*Sabbatum.*

Sondaie to the Lorde, bicause that daie he rose from death, & the Jewes Sabboth was turned into it, as maie appere by the decree of Pius, that ordained the Easter to bee kepte on the Sundaie, and therfore I thynke Silueſter did but onely renewe the same acte of the Sundaie. It was the inuencion of the Egiptians þ the daies wer firſte named after the seuen planetes, as Diodorus recordeth. Sacte Gregory was the authour that neither ſlethe, nor any thyng that hath affinitee with it, as cheſe, milke, butter, egges ſhould bee eaten on ſuche daies as were faſted. Wee haue alſo a maner vſage of hallowyng the table, and meate afore wee bee ſet, that begonnen of the imitacion of Chriſt, whiche vſed the ſame faſhiō ouer the fiue loues in the wildernelle, and at Emaus alſo he did inſemblable wiſe conſecrate the table in the preſence of his diſciples: ſo was the fourme of ſaiyng grace after ſupper taken like wiſe of the cuſtome that Chriſte commonly kept at his ſuppers. The maner to reade apart of the Bible at dyner tyme hath been of long continuance

Easter is appointed on þ Sundaie.

Dayes were called of the Planetes.

White meates is forbode of faſtyng daies.

Grace at meate.

Readyng the bible at meat

ance, and did proceade of the Godly doctryne, that Christe instructed his disciples in at all tymes, but namely at his last supper, wherein he treated of ỹ perfeccio of al ỹ misteries of our religio. And thus our fathers, to kepe in memory suche an holsom institucio did bryng in this maner of readyng the scripture at meate or meale tyme.

## ❧ The. v. Chapiter.

¶ The originall of holy daies, Paschall candelles, birthe daies.

YKE as the Jewes had in their law, whi che was but onely a shadawe of thynges too come, holy daies appoynted for the execucion of the misteries of their religion, whom thei in one generall terme named Sabboth dais, of the rest and vacatio that thei had from bodely labours: semblably our fathers haue ordaigned festiuall daies in the new testament, wherein Christen men (all prophane busines, and ciuil maters laied aparte) might wholy apply and bend themselfes to Godly and spirituall meditacions.

Sabboth dayes of the Jewes.

Holy daies.

Workes due for ẏ holidaie

As the perusyng and readyng of scriptures, heryng of deuoute sermons, renderyng honor to God by sacrificyng, praiyng, and well dooyng, bee woorkes fete and conuenient for the holy daie, and also reuerencyng the memoriall of sainctes on suche daies as bee assigned to that purpose, is on the holy daie laudable. For oblacion is onely due to God as Paule & Barnabas did openly testifie at Listra. For whē he had commaunded by the power of the worde of God, that the man, whiche was lame from his mothers wombe should arise and walke the people for wonder and maruaile of the miracle would haue dooen sacrifice to them, but thei renting their clothes departed out of the prese and with sharpe woordes rebuked their enterprise, as a thyng vnmete to bee dooen to any mortall man, or worldly creature. Firste of all the feaste of Easter was instituted by ẏ Apostles, and prescribed by Pius the first to be solemnised on the Sondaie. Afterward as it chaunsed that alteracion of that matter arose. Victor that was bishop of Rome aboute the hundred

Easter is instituted bi the Apostles.

Victor.

dred nynetie and sixe yere of our lord decreed that it should altogether bee kepte and celebrated on the Sondaie frō the fourtene daie of the firste moneth, that was Marche, vntill ẏ.xxii of the same, least our ordre & coumpte should agree with the Jewes, whiche kept it somewhat soner then that appoyntemente speaketh of: albeeit many foreyne bishoppes at the firste refused that cōstitucion, bicause thei thought it not out of course or amisse to kepe that feaste after the precident of saincte Jhon the Apostle, whiche renued euer the rite of the Jewes in the feast of Easter.

Easter is too bee kepte in Marche.

Sainct Jhon kept ẏ Iewes Easter.

THE custome of hallowyng Paschall candelles on Easter euen was commaunded by Zozinus to bee frequented in euery churche.

Paschal candelles.

THE maner of kepyng holy the birthe daie of euery manne was muche vsed in Rome, albeit the Persians had that vsage afore theim, for there it is the fashion that euery manne after his habilitee should with many obseruances, and greate dentie feastes worship the daie of their birthe, and of theim the Romaines receiued

Birthe daies

that superstiсion.

## The. vi. Chapiter.

### ¶ Of the institucion of holy daies, and canonisyng.

Easter.

As you haue hearde ye sanct Jhon the Apostle did celebrate the feast of Easter, euē so the other Apostles as it is saied wer authores not onely of the same Easter feast, but also ordained those daies, wherin our sauiour had doen any mistery concernyng our saluacion or informaciō, should be kept holy, and to the entent thei might be more reuerenced of their posteritee, thei themselfes kepte theim duryng their life very deuoutly: as the Sondaies. Aduent, the Natiuitee, Circūcision and Epiphanie of our Lorde, the Purificacion of our lady called Candelmas, Lente, Palme Sondaie, Maundy Thursdaie, when Christ after supper washed his disciples feete Goodfridaie, Easter, the Ascension, and Witsondaie. As for the feaste of Pentecost was afore vsed of the Hebrues: for. l. daies after that the lābe was

Feastes instituted by ye Apostelles.

Pentecost.

was sacrificed in Egipt,, ꝑ law writ-
ten by the handes of God was giuen
by Moses in the Mount Oreb in the
wildernes of Sinay. And.l. daies af-
ter the death of Christ, whiche like a
lambe was offered of the Jewes for
our Paschal, the Apostles receiued ꝑ
lawe of the spirite. The feast of trans- Transfigura-
figuracion came also of the Jewes: cion.
for like as Moses his face was trans-
posed into a perfect brightnes, after
he had commoned with GOD in the
Mounte, so nowe after the shadowe
and vaile wer taken awaie by Christ
his comyng, it pleased God to shewe
to his disciples his transfiguracion,
as a declaracion of the shadowe past
and a figure or significaciō of the im-
mortalite to come. In consideracion
wherof the holy fathers perceiuyng
the vse of suche holy daies cōfirmed
and ratified theim by a decree made
in the coūsaill had at Liōs in Fraūce
e furthermore commaunded that su-
che daies, as either our holy sainctes
departed this life, or els wrought ani
miracle or did any notable deede to ꝑ
encrease of our religiō should be kept
holy, bycause christen people mighte

haue more oportunitee too heare the woorde of God, and more deuoutely serue hym in an vniforme ordre.

Festes instituted at the coũsaill of Liõs.

THEN were instituted the feastes of saincte Stephen, Innocentes, Siluester, Jhõ Baptist, the Apostles daies, Conuersion of Paule, our lady daies, Laurence, Michell, Martyne, and generally of all sainctes, whiche was the constitucion of Bonifacius the fourth. For he caused that the tẽple whiche Marcus Agrippa did edifie in honoure of all the Romaynes Idolles, as the name Pantheon doth pretende was by the license of Phocas then Emperoure turned into the churche of all Hallowes, and consecrated the twelfe daie of Maie: and Gregory the fourth afterward willed it too bee kepte the firste daie of Nouember.

Alhallowday

Gregori chaũged Alholow daie.

Crosse daies.

Corpus Christi daie.

THE festes of the inuention and exaltacion of the crosse, and Corpus Christi daie were dedicated by Vrbane the fourthe, and denounced for holy daies. Siluester at the sute and instance of the Emperoure Constantine assigned the daie of ad Vincula sancti Petri called commonly Lammas

Lãmas daie.

mas in memoriall of Peters paines, persecucion, and punishment that he suffered for the religion. Felix ꝑ first of purpose to magnifie the glorioufe commendacion of Martyres, made a statute that yerely oblacio should be had in memoriall of them: and Gregory would that Masse should bee saied ouer their bodies, whiche thing Vigilantius thought woorthy to bee reiected, ꝑ refused, albeit the reporte goeth that Anacletus was of this cõstitucion the first authour. Theſame Felix instituted firſte that the date whereon any temple was dedicated, should bee hallowed of that village or toune, and made also a lawe that ſuche churches, as menne doubted of whether thei wer consecrated or no, should be hallowed again. And Felix the fourth did ordain that bishoppes onely should dedicate them, and that the ſame dedicacion date should bee kepte holy yerely afterwarde.

Memory of Martyres.

Dedicacion daies.

Reconsiliacion of Churches.

THE faſhiõ to deifie menne that had dooen any benefites to the common wealth, is one of the moſte auncient vſages, that I reade of. For antiquitee euen frõ the beginnyng was

Deifiyng of ded menne or women.

accuſtomed to make goddes of their kynges, whiche either by aboundāce of benefites, or notable qualites, and prowes had wonnen the hearttes of their cōmons. And ſpecially the Romaynes did that with greate pompe of circumſtaunces: and many obſeruaunces as I did declare afore in the thirde booke out of Herodiane. Of theim our biſchoppes learned as by a paterne their rite of canoniſyng ſanctes, and the perely ſacrifices, that Gregory and Felix appoynted, cōcerned nothyng els but too declare that thoſe Martyres were ſainctes and of the houſholde of God. Laſt of all Alexāder the third ordained that no ſuche diuine ſolemnitee ſhould be giuen to any man openly without he were canoniſed, and admitted to bee a ſaincte by the biſchoppe of Rome his bulle, becauſe no manne ſhould chooſe hymſelf any priuate ſainct, or committe any peculiare Idolatry.

Canonyſyng of ſainctes.

The Pope muſt alowe ſainctes,

## The. vii. Chapiter.

Inſtitucion of pere daies or Obites, and the maner of Mournyng.

Fune-

FVNERAL exequies, that be dooen ouer ded bodies, were the institucion of Pelagius albeit Isidorus ascribeth the originall of it to the Apostles, and he hymselfe did augmente the rites, that wee vse in this tyme. Ambrose supposeth that it proceaded of the custome of the Hebrues, whiche lamented Jacob fourty daies, and Moses the space of thirty daies, for that tyme is sufficient for the wise to wepe in. It was also ꝑ vsage of auncient Romaines to mourne: For Numa Pompilius assigned oblacions to the infernall goddes for the ded, and did inhibite that a childe vnder the age of three yeres should bee bewayled, and that the elder sorte should be mourned no mo monethes then he had lyued yeres. But commonly the lõgest tyme of a widowes mournyng was but tenne mouethes, and if any were maryed within the space agayne, it was coumpted a greate reproche, wherefore NVMA ordaygned that suche as had mourned vp afore

Dirigies or exequies.

Mournyng.

Lawes of mournyng

Tenne monethes was the commõ tyme of weddyng.

Expiacion of hastye mariages.

Apparell in mournyng.

White colours for mournyng.

Frenche quenes in theyr widowehode weare white clothyng.

Blacke garmentes of mournyng.

afore the daie limited, should offer a cowe, that was greate with calfe for an expiacion. Neuertheleſſe if that rite wer vſed now a daies and namely in Englande, we should haue smal store of beales, there be so many that marry within ỳ tyme prescribed. Plutarch writeth that the womẽ in their mournyng laied a parte all purple, gold, and sumpteous apparell, & wer clothed bothe thei and their kinſfolk in white apparell, like as thẽ the ded body was wrapped in white clothes The white colourc was thought fittest for the dedde, because it is clere, pure, and syncer, and leaſte defiled, and when the tyme of their weppyng was expired, thei put on their other vestures. Of this ceremonie, (as I take it,) the Frenche quenes toke occasion, after the death of their houſebandes the kynges too weare onely white clothyng, and if there bee any ſuche widdowe, she is commonly called the white quene. The Iewes ended their mournyng after .xxx. daies and Engliſhe men kepe theſame rite. The mournyng garmentes for the moſte parte bee altogether of blacke

coloure

colour, and thei vse to weare theim a whole yere continually, onlesse it bee bicause of a generall triumphe or reioysyng, or newe magistrate chosyng orels when thei bee toward mariage. But the custome of mournyng is no other thyng then mere superstición, specially if womē or men haue a louryng loke, and a laughyng herte. For all suche lamētaciō helpeth nothyng the dedde corps or solle of the deceased, and disquieteth sore the liuyng.

Mournyng is supersticiō & Hypocrisie.

THE maner of washyng ded bodies, and specially of noble men, and anoyntyng thē, was receiued of our auncetrie, whiche vsed to washe the bodies of the dedde, and it was the office of theim, that wer nerest of his kyndred, to dooe it. Solle Masse daie that is the second daie of Nouember was begon by Odilo that was Prouoste or Prouinciall of the Monkes of Cluniacenses order, vpon the occasion that he heard about Ætna the mountain of Sicilie oftentymes great wepyng lamentacion, & criyng: whiche he supposed to bee the yellyng of eiuill spirites, that bewailed bicause the solles of dedde menne wer taken

Washyng dedde bodies.

Solle Masse daie.

Odilo.

from

from theim by the peticions, and sacrifices of wel disposed christen people therfore he perswaded his couēte in the tyme of Jhon bishop of Rome to make a generall obite of all solles the daie next after the feast of al sainctes. Aboute the yere of our lorde. M and twoo our fathers receiued it as a godly institucio full of pitiful charitee: & thus by processe of this Monkes supposicion, sprong muche vain superstiction.

## The. viii. Chapiter.

¶ Of the seuenth daie, thirty daie, old maner of buriall, hallowyng chalices, priestes garmentes with other thynges.

ORATIVS the Poete and Seruius write that the Romaynes vsed customably ẏ nynth daie after the buriall to renewe the sacryfices and solemne rites of the funerall whiche thei named in latyne Nouemdialis: of this we in our religiō haue gathered the fashion of kepyng the seuēth daie with exequies and other ordinary oblacions. And in England the

*Nouemdialis.*

Seuēth daie.

the custome is to kepe the thirty daie or moneth mynde with like Obites, as were dooen on the buriall daies. Or els it mighte seme that this kepyng of the seuēth daie was brought vp after thesame sort emong vs, as in mariages thei vsed in old tyme to renewe their vowes the seuenth daie. For like as that daie was the solēne beginnyng of encreasyng the issue of mankynde, so thesame daie of burial is or should be the complet finishyng and ende of euery thyng. The Massiliens in Fraunce passed and spente the daies of their burialles, with priuate oblacions, and feastyng of their kinsefolke without any maner lamētacion or sorowe, whiche thyng the Englishe at this daie vse commonly to dooe. In burials the old rite was that the ded corps was borne afore, and the people folowed after, as one should saie, we shall dye and folowe after hym, as their laste woordes to the coarse did pretende. For thei vsed too saie, when it was buried on this wise, fare well wee come after thee, and of the folowyng of ẏ multitude thei were called exequies. Albeeit thei

Thirtie daie.

Mariage vowes renued.

Buriall is an ende of all thynges.

Massiliens vsage at buryalles.

Rite of buryalles.

Fare well we shal come after.

thei vsed at kynges, and noble mennes funeralles to goo afore with tapers. whiche custome we kepe still.

Chalices of woode.

CHALICES, wherin the bloud of Christe is consecrated, were at the first of woode, and that was the institucion of the Apostles, whiche would preuent all occasion of auarise in prieste: but Zepherinus afterward commaunded that thei should consecrate in a vessel of glasse.

Chalices of Glasse.

Notwithstãdyng in processe that custome was broken. And Gratianus decreed þ thei should sate & masse and consecrate with chalices of siluer or golde, or els. if those might not bee gotten, in chalices of tynne, albeit some referre this to Vrbane the firste.

Chalices of siluer or gold

Sextus the firste commaunded that the corporaces should bee of linen clothe onely and that of the finest, and purest: and he forbade that any laye manne should handle the hallowed vessels and namely wo mẽ wer inhibited.

Corporaces.

The hallowyng of prieste vestures, and altare clothes, with other ornamẽtes of the churche and the diuersitee of vestures of sundry orders was taken out of the Hebrues priesthod, & vsed in our churche

Hallowyng of clothes of prieste.

first

kyst by Steuen bishop of Rome kyst of that name. For at the begynnyng priestes in their massyng vsed rather inwarde vertues of solle then outward apparel of the body, whiche is rather a glorious gase, then any godly edifying. Sabinianus decreed kyst that the people should be assembled together to heare seruice at certayne houres of the day by ringyng of belles: And Iohn the.xxiii. ordeined that belles should be tolled euerye daye thryse in ỹ euenyng, & that then euery mā should say thryse the Auemaria. Ringyng to seruice. Tollyng the Aue belle.

The vse of belles came kyst of the Hebrues, wher ỹ high priest or bishop had in the skyrtes of his vppermoost vestures litle belles to ryng, when he was in the holy place within ỹ vaile. And euen the vayle, hangynges, candelstickes, with other vessels that we vse in the churche came also of theyr ceremonies. The baners that be hanged abroad in the easter tyme may be vsed to declare the triumph of Christ ouer death, the deuil, and hel, & were taken of the heathen, whiche in their victories did beare baners to declare & signifye ỹ cõquest of their enemies. Vse of belles came of the Hebrewes. Baners.

## The.ix. Chapiter.

¶ Of vowes, goyng barefoote, Letanies, prayng for them that neese, crossyng the mouth when men yawne.

Vowes.

Vowes came of ꝑ Hebrues

Goyng barefoote.

Hen we be brought into any extreme calamytie, or daūgerouse aduēture, ꝑ can by no mans power or prouision be releued, the vrgent necessytie cōstrainyng vs, we fal to prayers, and vowes makyng, as when we promise to set vp cādels, Images of ware, or syluer, ꝑ other lyke, supposyng therby to obteine remedy of our griefe. This custome was borowed of the Hebrues, whiche vsed to make suche vowes to God: & diuerse other cōtries of the Gētiles vsed ꝑ ryte to their false gods. In like maner goyng barefoote was taken vp of the Iewes fashion: whiche in their sickenes & other misfortunes were wōt to pray cōtinually .xxx. dayes, forbeare wyne, shaue their heare, and after go barefoote to the temple & make oblacion. This maner of vowe was so ernestly vsed in the tyme of ꝑ emperour Nero, when Florus was presidēt

of

of Jurye, & Bernice sister to kyng Agrippa went her selfe barefote to the temple of Hierusalem, to obteine some gentlenes for her countremen at Florus his hades, but al in vaine, for his auarice was so vnsaciable þ no lowlines could pacifie it. Euen so we in any of our afflictions, sickenes or other heuines make vowes to God & his saintes, & performe the goyng to þ place barefoote in stedable maner as þ Iewes did. Supplicacions were ordeyned in a great yearth quake by Mamercus bishop of Vienne in the tyme of Leo the fyrst. These be called of þ Greke worde Letanyes, & are comonly named processions, because the people procede furth a long in array .ii. & .ii. together, and go frō place to place prayyng loud. They be called the lesse Letanyes. And Agapetus, as it is reported, fyrst appointed thē to be song euery sōday in or about the churche: although it seme by Tertulians word. s, þ they haue be vsed frō the begynnyng of þ churche, & therfore it maye be supposed that Mamercus did only renew þ custome. Afterward Gregory ordeined the great Letanies called

Bernice sister of Agrippa.

Supplications.

Letanies.

Letania maior.

septiformis letania, þ same time that muche people in .R. perished through a great plage of swellyng of the preup mẽbres, whiche came of a corrupt ayre, that was poisoned with adders and snakes, that were cast out of Tyber at a meruelous high tyde.

Nelyng.

There was another plage wherby many as they neesed dyed sodeynly, wherof it grewe into a custome, that they, that were present when any mã neesed should say, God helpe you.

Why we say Christ helpe.

A like deadly plage was sometyme in yawnyng, wherfore menne vsed to fence them selues with the signe of þ crosse: bothe whiche customes we retayne styl at this day. In al other extreme affayres, that we go about we vse to signe our selfes with the token of the crosse. And this hath bene the plage frõ the begynnyng of þ church.

Yawnyng.

crossyng of our mouth.

## The .x. Chapiter.

Of Images, tithes, and who permitted the Clergye to haue possessions.

AT the fyrst there was no Imagery nor pictures in the churches, but all occasions of Idolatry were withdrawen

wen accordyng to the cõmaũdement of the olde lawe. Notwithstandyng it crepte in among christans by lytle and lytle, and men made Images of Christ on the crosse after the example of Moses whiche set vp ꝑ brasen serpent, and Abagarus duke of Edissenians a nacion beyond the riuer Euphrates sente a ꝑsainter to drawe the Image of our sauiour Jesus, but for comuche as he could not beholde the brightnes of his face, Christ layde a napkyn on his face, wherin he by his diuine power prynted the resẽblaũce of his vysage, and sent it by the painter to the duke. A lytle napkyn was geuen by him (as it is sayd) to a woman, that had the blody flixe, whose name newe writers say was Veronica, and Luke the Euangelist had the Image of Mary the virgyn in a table painted. And in the first cõsel had at Constantinople by the cõmaundemẽt of Cõstantine & Justinian, the second his sonne, it was decreed that Images should be receyued into the churches, and worshypped with great reuerence, as a thing whereby the laitie might be instructed, as in steade of

Images.

Abagarus.

Veronica.

Imagewere cõmaunded to be honored

scripture, and that encense might be burned, and tapers lighted afore the. This was about the yere of our lord vi.C.xxxii. or as some take it aboute the.vii.C.iii.yere of our lorde, what tyme Agathus was bishop of Rome. Afterward Constantine bishop there confirmed that decree, and caused Images in the churche of sainct Peter and pronounced Philippe the emperour an heretike, bycause he had chaunged & scraped away ye Imagery that was in sainct Sophies temple. Not long after they were ratified & established in the counsel of Nice where were assembled by the procurement of Hyrene mother of Constantine the first.CCC.i.byshoppes. The great prophet of God Moses; and his successour Josue diuided the land of Canaan among ye Israelites, assignyng no parte therof to the tribe of Leuye, bycause they were the lordes portion sauyng that he gaue the habitacions in euery tribe, and a lytle pasture for their neete, shepe, and other cattel. Therefore, bycause they ministred in the tabernacle of the lord, and executed suche ceremonies, as appertained

Philip emperour is proclamed an heretike.

Hyrene.

Tythes.

to

to their religion, he appointed for them the first fruites and tenthes to liue on. And after this sorte begāne the paying of tithes by the institutiō of Moses.

Origenes opinion of tithes Homelia. xi.

And Origene on the boke of Numery affirmeth that this commaundement is to be obserued of vs after the letter, without any allegory or mistical interpretacion.

Luke. xi. Christ alloweth tythes.

And it appeareth by Christes wordes, that he alloweth the litterall sense of the olde lawe, wher he sayth in ỹ gospel, wo be vnto you Scribes and Pharises, ye that tythe Mynte and Rue, and al maner of Herbes, & passe ouer iudgemēt & ỹ law of God, these ought to haue bene done, & not to leaue the other vndone, where you maye perceyue howe that as he commaundeth one, so he would not haue the other omitted, that be signified there litterally, Eutichianus, because in the olde testament the first fruites were offered to the lorde, ordeyned that corne should be consecrated on the alter: as Oyle and encense was burned in the Hebrues Synagoge, and that decree remayneth styl in

effecte

effect in some places. But so the priestes vertue is so olde, and meanes deuocion wareth so colde, that in stead of the fyrst fruites, nowe a dayes the people vse to bryng on the sondaies a fewe loaues of bread, in some places two or three as they bee disposed, and those the priest consecrateth, and parteth by peecesamong the people, that where as in time past they vsed to receyue the sacrament on those dayes, now they eate this bread halowed in memorial of it. And this they do after the paterne of Christ, whiche was euer wõt to halowe bread afore he either eat it or gaue it to his disciples.

Holy bread.

Other nacions also vsed to offer their fyrst fruites & tithes, as the Romaynes offered to Hercules, and Bacchus offered to Jupiter, & Mars gaue to Iupiter the tenth of his pray of Lydia. Vrbanus a man of godly liuyng, and singular learnyng aboute the yere of our lord. CC.xxii. decreed that it was lawfull for priestes to receyue suche rentes or landes, as were geuen thē: Albeit there was nothyng priuate to any man, but cõmon to all. And thus by lytle & lytle the spiritual possessions

Fyrst fruites were offered of diuers countries.

Possessions are permitted to the clergy.

ons were enlarged, and bishoppes of Rome were greatly enriched. Lucina an holy mayd of Rome made Marcellus bysshop there, her heyre and executour, and afterward Constantine dyd largely endowe the same bishop.

¶ Here endeth the abrydgement of the syxt booke.

The

## The fyrst Chapiter.

¶ The beginnyng of the solytary lyfe of religiouse persons.

THE MATTER hath bene long in controuersy who fyrst began to enhabite wildernes, for some (as S. Hierome witnesseth) that haue ransaked it vttermost, say that Helias and John Baptist were auctours of the lyfe solytary, but as it one was more then a prophete, so the other was aboue the state and condicion of Monkes.

Beginnyng of religions.

Some assigne the original of it to Antony, other referre it to one Paule a Thebane surnamed Heremite, because he laide the foundacion of it maner of liuyng solytary. Neuertheles for so muche as euery mā may speake his phantasye in a thing doubtful. I thynke it institucion of this monasticall lyfe to haue proceded of it Essees, a religiouse brotherhod among it Hebrues, that liued after a greater perfection then the Monkes did in their superstitiouse & phātastical traditiōs as appeareth by the .viii. boke of Eusebius

Essees.

sebius de preparatione euangelica.

Of their precedence Antonye, and Paule the Thebane toke example of ordeyng the rules and preceptes of theyr religiouse scolars. Albeit, it shal agre of good right to ascribe the orygynal of it to Antony, whiche, although he were not the fyrst, yet he did specially encorage the endeuours of al other to lead that lyfe, and auctorised the discipline of Monkes in Egypt: And afterwarde Basilius in Greece, and Hilarion in Syria dyd muche augment & amplifie that purpose. For this Hilarion a man of great vertue, by callyng on the name of Jesus, healed at the cytie of Gaza the sonnes of a noble woman, whervpon the bruite of him was so noysed that many out of Syria & Egypte repayred vnto him, & he foūded abbeys in Palestine, & instructed thē wt rules of liuyng. As for Antony he liued in the wildernes of Thebais in Egypt, & builded there an abbeye, where he him selfe, wt Sarmatas, Amatas, and Macarius his disciples liued in so ernest contemplacion and praier, that they liued onely with bread and water

Paule the hermite.

Hilarion.

Antonyes perfection.

Disciples of Antony.

ter: his holynes was suche, that Helena, mother of Constantine dyd commende her selfe and her sonne to his prayers. He dyed in the wyldernes, when he was an C.v. yeres olde, the yere of oure saluacion. CCC.lxi. his disciples Amatas and Macharius encreased muche the religion after his death, & Sarmatas was slayne by the Saracenes. The institucion of this state of liuyng came ✠ graunte of a good zeele to godlynes, but the deuil peruerter of all good thynges dyd so empoysone the heartes of them, that folowed, that they had more trust in their workes, then kayth in Christes blod, & then euery man beganne newe rules of workes to be their owne sauiours, and went so superstitiously to worke, that al was out of rule and abhominable in the sight of God.

Antony liued an C.v. yere.

Religiō hath growen to superstition.

## ❧ The.ii. Chapiter.

¶ The diuision of monastical life into sundry sectes and factions.

Benet.

AN hundreth. lxvi. yeare after ✠ death of Antony, Benet an Italiā borne at Nursie in Umbria, when he had liued

liued long in solitarines, resorted to a cytie of Italy named Sublaque a cytie of the Latines forty miles from Rome. And forbecause he was greatly delited with wyldernes, and also the people preased there muche to see and heare his preachynges, he departed thence to Casline. And in ỹ tyme of John the fyrst about ỹ yere of our lord. CCCCC.xviii. he buylded ther an abbey and assembled the Monkes that were dispersed alone in diuerse places, into one couente, and ordered them with instructions of maners, & rules of liuyng confyrmed with thre bowes, that is chastitee, wylfull pouertie, and obedience, because they shuld al together mortify their owne wyl and lustes. Benet buylded an abbay at Casinum.

These thre forenamed vowes Basilius bishop of Gesaria did fyrst institute and publishe in the yere of oure lorde. CCC.lxxvii. And also assigne the yere of probacion or trial, that religiouse persons had afore they were professed. Thre vowes Basilius ordeyned. The yere of probacion.

The order of Cluniackes were ordeyned by one Odo an abbotte at Masticense, a village of Burgundie, Cluniackes.

And

And Williā duke of Aquitany gaue them on house, the yere of our lorde. lxC.xvi. in the tyme of Sergius the thyrd. Not long after the religion of Camaldimenses was begōne by Romoaldus of Rauenna in the mounte Apenninus, the yere of our lord. viii. C.l. they kept perpetual silēce, euery wednesday & friday they fast bread & water, they go barefoote, & lye on the ground. In a part of the same mountayne called Vallis Vmbrosa or the shadowed valey in ẏ yere of Christes incarnacion M. lx. vnder Gregory ẏ vi. John Gualbert begāne a new sect of Monkes, & named thē of the place where the abbey stode, the shadowed valie order. The Monkes of Oliuete sprong vp as a fruite of discorde the same yere that the variance was amōg the thre bishops, & were instituted by Barnardus Ptolomeus ẏ yere of Christ M.cccc.vii. vnder Gregory the.xii. The faction of Grandimontensers beganne by Steuen of Auerne in Aquitany or Guyen the yere of our lord. M.lxxvi. vnder Alexander the second, & had theyr tytle of ẏ mountayne where their abbey stode.

Camaldimenses.

Shadowed valie order.

Monkes of Oliuete.

Grandimontensers.

A lytle

A litle after ꝑ same tyme Robert abbot of Molisme, in Cistercium a Forest of Burgundie dyd institute ꝑ order of Cistercians, albeit some ascrib this to one Ordingus a Monke, that perswaded Robert to the same, about the yere of our lord. M.xcviii. vnder Vrbane the second: Of this religion was the great clerke S. Barnarde. Cistercians order.

Almost an. C. yere after this in ꝑ yere of our lorde. M.C.lvi. The order of Humiliates was diuised by certeine persons exiled by Fredericus Barbarussa, which, when they were restored to theyr cõtree, apparelled thẽselues in white, & liued by a kynd of vow, in prayers, penury, & worckyng wulle, & were admitted by Innocentius the thyrd, and other his successours. Humiliates.

Celestines were founded by Celestinus the fyfte of that name bishop of Rome in the yere of our lorde. M.C.xcviii. In England saint Gylbert at Tyrington, & Sempringham begãne an order called after hym Gylbertines in the tyme of Eugenius the fourth, the yere of Christes incarnation. M.cxlviii. Celestines. Gilbertines.

The Iustinians were inuented by Iustinians.

Lewes

Lewes Bardus a religiouse man of Uenice. In the abbey of sainct Iustine at Padway, the yere of our saluacion. M.CCCC.xii. in the daies of Iohn the.xxiii.

Nunnes. There were also orders of Nunnes diuised after the same rules of superstition, as the other be.

## The.iii. Chapiter.

Of the Hieronimians, Chanons, Charterhouse Monkes, Whyte freers, Crouchekeyes with other.

Hieronimians. HIERONIMIANS had theyr beginnyng of s. Hierome, whiche leauyng his natyue countre went into Iury, and ther not farre frō Bethlehem builded him an house where he liued very deuoutly the latter ende of his life, in the tyme of Innocentius the. vii. The yere of our lorde. M.CCCC.v. After his example other counterfetted a resemblant of perfeccion namyng thē selues Hieronimians, wearyng their cloothes of whyte, and a coope playted aboue ouer

ouer their coate girde with a leather gyrdel.

There were also certayne Heremites called Hieromynians of the foundacion of one Charles Granel of Florence, which made him selfe an Hermite of the same religion in the mountaynes of Fessulus: other there be, that say one Redo earle of mount Granel did institute them in Fessulus in the tyme of Gregorye the.xii. Yet there be, that say that the originall of this brotherhod was instituted of Hierom in deserte, & that Eusebius of Cremona with other deuoute and holy men, whiche kept conuersacion with him did enlarge and augment the familie of that profession. Heremites Hieronimias. Eusebius Cremonēsis.

As concernyng the Chaunons reguler, ther be two opinions: for some saye that Austen by and by after he was created bysshoppe brought hys Chānons in this rule and fourme of liuyng, wherin they haue bene so lōg trayned and noseled vp: other some bragge and make their vaunt, that it was deuised of the Apostles, and of this opinion was Thomas of Aquine But howsoeuer the matter go: Austen Chānon reguler.

was doubtles ether the inuentour of the secte, or renewer of it, and therfore maye be iustlye taken for an autoure of that faction, and so was he likewyse of Augustines Hermites.

Chanons apparel.

The Chanons clothyng was a white cote, & a linnyn rochet vnder a blacke coape with a scapuler to couer their head and shoulders:

Hermites Augustines.

The Hermites haue a contrary vesture, a blacke coat with alike scapuler and another coat of whyte, & a lether gyrdle. Of these there be diuerse orders. As ye order of s. Sauiour of the scopettines, whiche

The order of Chanons or Hermites.

wer ordeined by one Steuen & James two men of Senes in the tyme of Vrbane the. v. the yere of Christ. M. ccc. lxx. and Gregory the. xi. by his consent confirmed thē in their hipocrisie

Scopettines.

Frisonaries.

The Frisonaries is another brood which began among the Hetrurians in the countie of Luces, that is otherwise called lateraneuse, by the diuise of James Brixiane in ye tyme of Jhō the. xxiiii. the yere of Christ. M. cccc. xii. & thei were amplified & encreased bi Eugenius the. iiii. The. iii. order is titled ye brethred of s. Gregory, de Alga, this was ordeyned at Venece by

Brethren of saint Gregory de Alga

Laurence

Laurence Iustinian in the time of Innocencius the.viii. ꝑ yere of our lord. M.cccc.viii. with diuers other orders whiche forsomuche as they rise sodenly like toad stoles in a raine, I wyl omit thē. Bruno of Colen, ꝑ red sometime the philosophi lecture at Paris did institute the Charterhouse monkes in the diocese of Gracianopolis, at a place named Cartusia in the yere of our lord. M.lxxx. vnder Gregorye the.vii. their life was outwardly ful of painted holines, in forbering flesh fasting bread and water euery friday, ful of solitarines, muche silence, euer pinned in, and women were banished out of the house, with other semblable ceremonies. The Carmelites or white friers wer, as some say begon in mount Carmelus after the example of Helias ꝑ prophet, which liued their lōg solitary, they wer fyrst assembled together by Almericus B. of Antioch, ꝑ yere of our lord. M.clxx. in ꝑ time of Alexander the.iii. & they wer so called our Lady friers of a chapel of our lady ꝑ was in ꝑ hil Carmelus. Neuertheles vpon. cccc. yeares after in the tyme of Innocentius the third

Charterhouse monkes.

Carmelites.

Carmelites clothyng is chaunged.

they were reformed by Albartus byshop of Hierusalem, accordyng to the rule of Basilius, and the colowre of their coape was turned into whyte by Honorius the third where afore it was russet.

Premonstratenses.

The order of Pemõstratenses was instituted in the diocesse of Laudune by Northbergus a priest, and the preceptes of that couent were gathered out of s. Austens rules, and admitted for good by Calixtus the seconde, in the yere of our lorde. M.C.xx.

Crochfriers.

The Crouch or crosse Friers began about the yere of our lorde. M.cc.xv. by the diuise of Cyriacus bishoppe of Hierusalem, whiche shewed Helene mother of Constantine wher ẏ crosse lay hyd: And in memorial of ẏ crosse, he caused this brotherhod & colledge of Friers to beare the crosse, And yet they neuer knew what ẏ crosse weied in their bodyes or in their heartes, & forsomuche as they were sore wasted Innocentius the.iii. renewed the religion.

## The.iiii. Chapiter.

¶ Blacke, and Gray friers, the Trinite order, Brigidians, Jesuates, new Hermites and Bonhomes.

ABOVTE the tyme of Innocentius the third arose two famouse founders of two supersticious sectes, I meane Dominicke the Spaniarde, and Frauncis the Italian, of the countrie of Vmbria.

Dominicke. Fraunces.

Dominicke at the fyrst was a Chanon, but bycause he could not suffre to haue a superior, and was also wery of the cloyster, he inuented a newe fraternite named Dominicans, black Friers, or Friers preachers, bycause they had the charge to preache ye Gospel, without mixture of any pharisaical leauen. The newe guyse of their vesture made innocente Innocentius to wonder.

Friers Dominickes.

But Honorius the.iii. by his bulle honorably admytted them, the yeare of our lorde. M.CC.xx. and Gregory the ninth putte the matter out of all doubt canonised Dominicke, and by his bulle vnder lead alowed him for a sainct.

Dominicke is canonised.

Frauncesse, that was fyrst of ye friers Austens, thinkyng that secte not to be sufficiently furnished with hi-

Fraunces.

pocrisie, beganne a newe trade of liuyng in the mounte Appœninus in a place named cōmonly lauerna doubtles a ground worthy for suche a foūdacion, as was besyde the worde of God, it was set vp in the tyme of Honorius aforesayd. They were named Minores of the humilitie & lowlynes of hart that thei should haue, but that was smally regarded & furthest from their study. Two yeres after, ẏ was the yere of oure Lorde. M.CC.xxix. Fraunciſſe was sanctified by Gregory, & made a sainct, Fraunciscanes afterwardfel at cōtencion for the rules of their profession. They that fayled somewhat of ẏ vnperfecte perfection of them, retayned the name of Minorites styl, the other titled them selues obseruauntes more worthy to be called obstinate.

Minorites.

Fraunciſſe is made a sainct

Obseruātes.

The latter felowes were broughte into England by kyng Edwarde the iiii. & were greatly enhaunced by the famouse prince kyng Henry the. vii.

Clara.

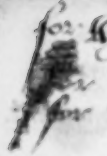
At the same tyme was Clara the Vyrgyn, countrie woman to saynete Fraunciſſe, whiche was a great foundresse of Nunnes of ẏ same rule that

Fraun-

Fraunceſſe gaue his couent: of them ſprōg the baſterde penitencers in the dayes of John the.xxii. and the yere of our lord.M.CCC.xv. Penitencers.

The order of the Trinite vnder the ſayd Innocentius was begonne by John Matta, and Felyx Anachorita in Fraunce, in the countrie of Meldine. Then alſo was founded, or els not long after in the tyme of Martin the fourth the brotherhod of Mayres ſeruauntes by one Philip of Florencia a Phiſician, and Benedicte the.xi confirmed it in the yere of our Lorde M.CCC.lxxxv. Order of the Trinite.

The order of Brigidians was inſtituted by Brigidia a wyddowe, that was princeſſe of Sueta vnder Vrbane the.v. in the yeare of oure Lorde.M.ccc.lxx. it was aſwell of men as women, albeit thei dwelled ſeuerally by them ſelues. The familie of Jeſuites was the inuēcion of Iohannes Colūbinus in the citie of Senes in the time of the ſame Vrbane, the yere of oure lord.M.ccc.lxviii. they were no prieſtes nor conſecrated perſons, but wer men of the laye ſort geuen & addicted to praiers, & had the name of Ieſuites Brigidians. Jeſuites.



bycause the name of Jesus should be often in their mouth, they be muche like to our bedemen in England.

Newe hermytes.

The secte of new Hermites began in Urbine a cytie in Italy in the coastre of Vmbria, where Polidor Vergile was borne, and was the deuise of one Petrus an Hetruriane, and they had in the same cytie a goodly hospital or guylde hal.

Bonhomes.

The Bonhomes were instituted in England by Edmunde sonne of Richard erle of Cornewel, whiche was brother to Henry the.iii. and was elected kyng of the Romanes, & heyre apparant to the Empyre by the princes electours aboute the yere of oure Lorde. M.CC.lvii. The special head place of that religion was Astrige, wher the noble kyng Henry the.viii. hath nowe a goodly palace. This Edmund brought the blood of our saiour, as it was sayd into the realme

## The.v. Chapiter.

¶ The original of sacred knightes and white secte.

Whilest

WHILEST the cytie of Jerusalem, afore our christenmen had cõquered it in ẏ yere of our lord. M. xcix. was in subiecion to the Saracẽs, the Latine christians, that liued ther tributaries, purchased a lycence to buylde nere vnto the holye sepulchre dwellyng houses, and among other they made an hospital of our lady to receyue the straunge pilgrimes, and appoincted a prouost to entertain thẽ This was in Siluester the fyrst hys tyme, the yere of our Lorde.ccc.xiiii. and renewed the yere of Christ. M.ccc xcvii. in the tyme of Celestine the.iii. bishop of Rome.

Grauekeyers or sepulchre knightes.

After the paterne of this house was deuised a like house of virgyns in memorial of Mari Magdalen, to receiue the women that resorted thether. It beganne in the.ii. Vrbanes daies, the yere of our Lorde. M.lxxxxix. Notwithstandyng because the multitude of latine pilgrimes waxed very great they builded thre hospitals of s. Jhõ Baptiste, as some saye, albeit, some

Magdalene systers.

thynke it was of Iohn Eleemosinarius, that was the patriarke of Alexandria in the reigne of the emperour Phoca. This secte one Gerardus adourned with a white crosse in a black vesture: grand captain of these knightes was Ramundus. Ramundus, when Clement the.v. had the sea of Rome, about the yere of our Lorde. M.ccc.v. yet some affirme that the beginnyng of them was in the.iii. Alexanders dayes, the yere of Christ. M.c.lxxix. and they be called of ye order of S. Iohn, or knightes of the Rhodes, because thei wāne the Rhodes from the Turkes, which afterwarde they lost againe in Januarij, in the yere of oure saluacion. M. CCCCC.xviii. albeit, they dyd long defend it manfully. Knightes of the Rhodes.

The templers order was begon in Gelacius the.ii. his dayes, in the yere of Christes incarnation. M.C.xviii. by Hugo Paganus, and Gaufradus de sancto Alexandro: they were named templers, bycause they kept in a parte of the buyldynges neare to the temple, they kepte Barnardus rule in their liuyng. But Clement the.v. deposed thē partly for that they renoū-

ced Templer knightes.

ced the faith, & conspired wt the Turkes, & partly forother notable crimes

The order of Teutonickes or dutch Lordes beganne in Hierusalem by a Dutche manne whose name is not knowen: Their office was to fight against the enemies of Christes crosse, it began in the dayes of Clement the third, the yere of Christes incarnacion. M.C.xc. Petrus Fardinandus a Spaniarde began the order of sainct James knightes, that lyued after s. Austens rule, vnder Alexander ỹ .iii. and in the yere of our lord. M.c.lx. in the same bishoppes daies.

Dutch lordes.

Knightes of sainct James

¶ Sãctius a kyng ordeyned the factions of Calatrauean knightes, which professed the rule of ỹ Cisterciences. Of the same profession be they of the order of Jesus Christes knightes, whiche were instituted by John the xxii. bishop of that name in Portingale to resist the Saracens.

Calatrauean knightes.

Knightes of Jesus Christ.

Alexandrians brotherhod of knightes in the realme of Castel, ỹ begonne in Gregories tyme the .ix. aboute the yere of oure saluacion M.CC.xl. but who was auctor of thẽ is vncertaine. James kyng of Aragonia dyd found

Alcantarian knightes.

Knightes of sainct Mari de Mercede Mountesiãs

ii. sectes of knightes, one named of s. Mari, de Mercede of those the office was to raunsom suche as were taken prisoners in warres against the Turkes: The other sect is called Montasian knightes, and they were a redde crosse, both these orders Gregory the xi. did alowe the yere of our lord. M.

Minimes.

The order of Minimes or lest brethren were founded by one Franciscus Paula a Silician after the example of Frauncisse his Minorites.

Apostolike brethren.

The Apostolike brethren begãne in the yere of our lord. M. cclx. by the institucion of Gerardus Sagarelus in the toune named Perma in Lõbardie in the tyme of Alexander the fourth.

Whyte secte.

The whyt sect sprong vp in the Alpes, & descended into Italye hauyng apriest for their captayn. But Bonifacius perceiuyng they should do no good to his honourable estate if they continued, caused their captain to be headed at Viterbium, as attainted of some heresie, the yere of our lord. M. cccc. They wer a great nomber, & byd no other thyng but lamẽt the state of mãkynd, & bewayle the sinnes of the people. There was of this fashion

both

both men & women, & were called the whit sect, because they weare whyte clothyng.

## The .vi. Chapiter.

¶ The Niniuites, Assirians, Antonians, and Ceretanes.

NO lesse superstition is in the fraternite of the Niniuites, although they auaunce thē selues to haue receyued their maner of liuyng of ẏ Apostles: for the end of their doynges is to worke their owne saluacion by dedes satisfactory to God, wher in dede they derogate the effecte and power of Christes blod. The rites be specified with outward holines: as often assēblyng to praier hiryng of chauntrypriestes supportyng pouertie, & be clothed in sackcloth and scourge one another wh whippes. Of this painted penaunce they call them selues Niniuites, as though they appeaced Gods wrathe in the same wyse, as they of Niniuie dyd, where in deede they had heartie cōtricion for their offēces, these haue but pretenced holines and penitence: they beganne vnder Clement the.iiii.

Niniuites.

Rites of Niniuites.

the

the yere of our lorde a thousand two hundreth threscore and fiue.

Whippyng whēce it came Lupercalia

The maner of theyr whyppyng came of the Romayne sacrifices and Lupercalia, whereof I spake afore, for thei vsed the same custome of a superstitious opinion: Or if a manne wold be curious in boultyng out the original of their beatyng, it may appeare to haue proceded of an obseruaūce of the Egyptiens. For ꝑ vsage was there, that whilest they offered a cow with many ceremonies to their gret Idole, as Herodotus witnesseth during ꝑ burnyng therof, they shuld, one beate another miserably with wandes or roddes. The title of their fraternitie came of the Romaynes, whiche had diuers felowshyppes as Sodales Titii, and Fratres Aruales that sacrificed to Ceres Goddesse of corne. Another sort there is not onely idle, but also theuishe, & they be called Assirians, the same that we name commonly Egyptians: These, as all men haue heard, and many haue by experience proued, be so lyght fyngered, and suche rigbies chyldren, that they will fynde two thynges, afore

In vsage of the Egiptiās

Fraternities.

Assirians.

Egyptians.

they

they lose one.

The men by suche pyllery, thefte, and playne stealyng, and women by palmestrye, blessynges, with lyke other sorcery, and wytchecrafte furnished with lyes, seduce and deceyue a great nomber of symple people in euery country and region.

Craftes of ye Egytians.

And bicause they should haue more libertie to spede their purposes, they saye, it is their vowe, and penaunce is geuen them to go in continual pilgremage. Fye on that pylgremage, that is mayntayned by pickyng, and redoundeth to the profit of none, but to the extreme losse of manye aswell countries as men.

The Egyptians excuse.

The occasion that these vacabundes stray thus abrode came of an old Idol that they worshypped in their Paganisme named the goddesse of Siria: wherwith they vsed to gadde frō place to place to begge monye, wyne, mylke, chese, corne, and other stuffe as Apuleius writeth.

Goddesse of Siria.

Libro. viii. de asino aureo.

The same people nowe thei be christened, playe theyr partes in like maner with sundry subtilties: and that they get by liyng, pickyng, stealyng, bribyng

bybyng, they make mowe of, and so returne home laughyng to scorne all those symple persons, that they haue thus deceyued.

Seyng all other superstitions be abolished and voted vp, it is pitie that this should take styl effect, and be vnpunished.

Antonians

The Antonians were a counterfect of Antonies perfection, but they differ as muche frō his holynes as whyte frō blacke, they haue a

The token of Antonians.

T on their brest, that meneth Tolle, teaching them to take what they can get be it cowe, oxe, calfe, or pigge, for they offer swyne to him, as they dyd sacrifice shepe to Bel in Babylon, thei were instituted in the yere of Christ. CCC.xxiiii.

Ceretanes.

The Ceretanes began in Ceretum a cytie of Vmbria, & euer they vsed to go a beggyng at the latter end of harueste when the barnes were stuft with corne, and so like drones deuour that that other haue gotte with the swet of their browes.

Ceretanes play in somer and begge in wynter.

Of these valiant beggers there be in euery place mo then a great meny: but I cānot tel what tyme they were instituted, and howe sone they be put downe it skylleth not.

## The. vii. Chapiter.

¶ The originall of Mahometes sect.

OF all these superstitiouse sectes afore rehersed ther is not one so diabolicall, as the sect of Mahometanes as well for the filthinesse of al vnlawfull lustes, as other outrageouse naughtinesse, that thei occupie daily, to the greate endomagyng of christendome, and encrease of their owne infidelite

Mahometanes.

OF this vnreuerent religion, Mahomete a noble manne, borne in Arabie, or as some reporte in Persie was authoure: & his father was an Heathen Idolater, and his mother an Ismaelite, wherfore she had more perceueraunce of ye Hebrues lawe. This wicked plante brought vp and fostered vnder his parentes, and enstructed like a mungrel in either of their lawes: be came experte, and of a redy witte: And after the deathe of his father and mother, he was in houshold with one Abdemonaples an Ismaelite, whiche putte hym in truste with

Mahomete.

Abdemonaples.

his marchandice, and other affaires, and after his decease he maried his maistresse a widdowe. There he fel in acquaintaunce with the Monke Sergius an heretike of Nestors sect, that fled from Byzans into Arabie: and by his counsaill and aduise this Mahomete aboute the yere of our Lorde fyue hundred and twentie, and the .xii yere of the reigne of the Emperoure Heraclius began in Arabie to found a newe secte, & by seditious sermons seduced muche people and many cōtrees. He conquered by helpe of the Arabians diuerse landes, and subdued theim as tributories, and compelled theim too liue after the tradicion of his lawes, that he gathered out of the newe, and olde Testamentes, and diuerse heresies of Nicolaites, Manicheis, and Sabellians. He died the fourtie yere of his age, and his body was caried by the Saracenes into a citee of Persia called Mecha, and laied in a coffyne of Iron. Caliphas succeded Mahomete but he was deposed for his superstitiō, and another of the same name was substituted in his roume. Homar was the thirde

Sergius.

Mahomete preached seditiously.

When Mahomete died.

Mecha.

Caliphas.

Homar.

thirde, that reigned and he after the conquest of the Persians, wanne Hierusalem, and all Siria, the yere of our Lorde fiue hundred and fourescore in the tyme of Agathō bishop of Rome and Constantyne the fourthe Emperour. This secte wareth daily bigger and bigger, partely throughe the discorde of Christen princes, and partely by reson of our synfull liuyng, þ daily groweth to greater enormities, that deserue the heuy hande of GOD ouer vs. Homer wan Hierusalem.

THere endeth the abridgemente of the seuenth booke.

## The firste Chapiter.

### Of Reliques, stacions, the yere of Jubilie, Pardons.

Reliques.

NOT LONG after the martyrdome of Peter and Paule, bothe many, & that of diuerse sortes as well men as women by the example of their constancie, were encouraged to suffre sundery kindes of tormentes in seuerall partes of ꝑ world for the mainteignance of Christe his religiō. But namely in Rome muche murther of innocente bloudde was committed of tyrantes by many maner of punishementes, and a greate number died in Christes cause, emong other certain bishoppes to the soume of thirty and twoo were slain by extreme persecution, onlesse it were seuen of theim, whiche by deathe were preuented afore ther attaigned the croune of Martyres. Therefore consi-

Many bishopes of Rome suffered martyrdome.

dering

sidering that muche martyres bloud was spente, & that specially in Rome and many from other places wer cõueighed thither, Cletus and Anacletus bishoppes there did seriously go about to reuerence them. For the one appointed a place, where Martyres should seuerally haue their sepultures apartte from the laye people, and the other by degree denounced hym accursed as a sacrilege, that by word or deede hyndered mennes deuocion from visityng the toumbes of the Apostles. Upon this occasion Calistus the firste baptided beyonde Tyber a churche in honoure of our Lady, and Constantyne Emperoure edified to Peter, Paule, and Laurence temples This matter was by Gregory the same sette forwarde to the encrease of superstitious deuocion: For he appoynted these Letanies of sainctes with Ora pro nobis too bee songen with Masses on certayne solemne daies in the chief temples of the citee promisyng them, that repaired thyther at suche solemne feastes cleane remission of synnes by his pardone. And he named the pompouse sacrifi-

Martyres wer seuerally buried.

Churches of our Lady.

Peters churche.

Letanies.

Stacions. ces stacions bycause they wer celebrated on certain dates limited and prescribed by statute. Bonifacius the eight in the yere of our Lorde a thousande three hundred, appoynted the yere of Jubile, or grace, to bee kepte

Jubile euery hundred yere. euery hundred yere with cleane remission A pena & culpa to all them that visited the temples of the Apostelles Peter & Paule. And this was taken vp of the example of the Hebrues, albeit they did kepe it euery .l. yeres or els as some thynke he assigned the yeres accordyng to the olde feastes of Apollo and Diana whiche the Romaynes Heathen solemnised euery hundred yere, and of that they were called Ludi seculares. Aboute

Ludi seculares. fifty yere after. Clemente the fifte decreed that it should bee celebrated

Jubile at fifti yeres. euery fifty yeres as the Hebrues rite was, bycause no manne was able to attain the olde jubile of an hundred yeres. Laste of all Sextus the fourth restraygned the yere of grace to the

Jubile at .xxv. yeres. xxv. yere, and he hymself kepte it at that date, whiche was in the yere of Goddes grace shewed by his sonne Jesus Christe too the worlde a thousande

sande foure hundred three score and fiftene. Abonte the same tyme Pardons were very rief, and muche vsed but who was the firste authoure of theim I haue not redde in any wryter, sauyng that saincte Gregory (as I saied afore) proclaymed Pardons as a reward for theim, that came too his Stacions. This seede sowen by Gregory grewe too a ripe haruest in the tyme of Bonifacius the .ix. whiche reaped muche money for ẏ chaffe. After this Alexander the sixte that was in the yere of our Lorde a thousande fiue hundred assinged the Jubilee and Stacions to bee had in sundery prouinces and countrees, to the entent that lesse thrōg of people and more thrifte of money might come to Rome, and so the people should only lose their money and saue their laboure. But Moses was the firste authoure of the Jubilee, as appeareth by Josephus in the olde Testament.

Pardons.

Pardōs wer profitable to the purse.

Jubylee was sente into all countrees for money.

Moses was first authour of the Jubilee

## The second Chapiter.

¶ The bishoppe of Romes titles Collages of Scribes, sealyng Bulles with Leade, Annates,

Titles of the Bishoppes of Rome.

FOR somuche as nothyng is so decent for a preest as gentlenesse nothyng so fitt as lowlinesse, nothyng more comly thē humblenes according to ꝑ saiyng of our sauioure, lerne of me for I am meke and loly in herte, not nothyng more against their ordre then pride ꝛ arrogauncie: Gregory the sainct, bishop of Rome named hymself seruus seruorū dei, whiche thyng he did not onely vsurpe in title but also expresse in deede. This name ꝛ preface was receiued and vsed of his successoures, but his hertie meknesse was refused, as a thyng that diminished their pontificall estate: Cletus added to salutē & Apostolicam benedictionem, as a salutacion condigne and appertenyng to the vertue ꝛ godlinesse and aresemblāt to Christes greetyng, whiche was *peace be with you*, or of the Hebrues, that vsed too saie in their metynges *peace be with thee*: And this all our bishoppes haue reserued to them selfes as a peculiare salutyng.

Diuus Gregorius.

Seruus seruorū dei.

Salutem & Apostolicam benedictionem.

Christes greetyng.

The Hebrues salutyng.

Scribes.

AS concernyng the Scribes, that vsed

vsed to write the letters Apostolicall where afore tyme thei were wont to write for nothyng, orels asked verie litle, Ihon the.xxii. desirouse too encrease & enlarge his substaunce founded a collage of Scribes that should write & endite letters of their owne deuise, and doo other offices, but thei must be chosen out of his owne clearkes, and muste paie and bee dismissed of money, afore thei could bee admitted to ye roume. He did also institute the taxe or subsidie, ye thei paie, whiche haue benefites of his gifte & presentacion. All suche thynges, as belong to the Apostolicall penetencers, Benet the.xii. diuised first, and determined the price of al writtes & bulles The custome of sealyng the bishop of Romes bulles with lede was taken vp by Stephen the third and Hadrian the first to the entent thei should endure longer, where afore tyme the vsage was to sele in waxe with a ring. And this was the yere of our Lorde vii.c. lxxii. at whiche tyme Hadriane was bishop afore those daies I finde no mencion of sealyng with leade, as afore Carolus Magnus none of the

Collage of Scribes.

Taxes of benefices.

Penitencers.

Price of all wryttes.

Bulles sealed with leade.

Carolus magnus sealed first wt golde Bzeuiatours

Romaine Empitoures sealed letters with gold. Pius the second did create Bzeuiatours, and set thē in an o2der, whiche Paule depoſed, but Sextus afterward renewed the roume, as rommodious fo2 the purſe: and alſo inſtituted the new collage of Solicitours and'pzoctozs, by whoſe counſaill and aduiſe all bulles and grauntes were made and ratified. He alſo o2dayned it.

Solicitours.

Notaries.

Notaries of the treaſure Apoſtolical, & alligned to euery of them certain fees and pzofettes, that he might haue ſpedy vtteraunce of the roumes

Collage of ſecretaries.

Innocencius that ſucceded next Sextus diuided ꝑ collage of Secretaries, and Alexander the firt encreaſed the number of writers of his Bzeues to the ſume of foure ſcoze and aboue.

Somoners.

THE Somoners, and catchpolles that wer hangers on to thoſe bzeuiatozs were by Nicolaus the third put out of office, leaſte all the pooze thepe ſhould be fleced to the quicke. But al this riffe raffe filled not ſo muche the popes cofers in ſeuē yeres as his Annates did in one. Annates he calleth the yerely reuenewes o2 halfe part of the fruites of a benefice o2 ſpirituall

Annates.

pzomocion

promotion, that he receiued of the newe Incumbentes. These begaune firste at his owne benefices whereof he was patrone, and Clement the.v. generally decreed it, in ỹ yere of our lorde. M.CCC and v. Bonifacius the ix. and Ihon the.xxii. renewed the decree for feare of forgettyng bycause it helpeth muche the purse.

A general decree of Innates.

## The thirde Chapiter.

### Of the seate of Symoniakes, Heretikes, Schismes.

PHILIPPE the deacon, what tyme he had by his preachyng conuerted theim of Samaria to Christes religiō, emong many other he turned one Symon a Magicien and suche āter, and baptised hym. In short space after, Peter and Ihon wer sent thyther to confirme thē in the faithe by gruyng theim the holy Ghooste throughe latyng on of handes, this Symon perceiuyng the feat of Peter that he could by latyng on of handes giue the holy ghoste, profered to giue a large sume of money too haue that power taught him, wheras he should rather

Simon Magus.

Symō profered money for too haue power too giue the holi ghoste

rather haue obtained it by faith and godlines. Peter moued at those wordes, with anger saied, thi money shal turne to thy destruccio, because thou supposedest the gyftes of God to bee boughte with money, neither shalte thou haue one porcio or doale of this charge, for thy herte is not vpright afore God. Thus reiected of his sute he became a greate enemie to Peter, and in Rome seduced by his magike muche people in somuch that he was taken, and proclaimed by Nero his charter a god with this title, Simon deus sanctus. But Peter with the swerde of Goddes worde, after long conflicte of woordes, and contencion of miracles, betwene the Capitoly or counsaill chamber and the mounte Auentine caused that, as he was by his Magicall crotchismes lifted vp, & flying in the aire, he had suche a fall, that he brake his legge & it coste hym his life in Aretia, wher he late at surgery for the healyng of his legge. Of hym al, that buie or sell the gyftes of the holy ghoste, and saie the worlde was not of the creation of God, but proceded of a power aboue, were named

Symon was made a God.

Simō did fly in the ayre.

Symō brake his legge.

med Simoniakes, and so we cal them that bie or sell benefices and spirituall promocions, whiche thyng (although it bee often vsed) is playnely forboden by the scriptures. Next Simon succeded his disciple Menander a Samarytane borne, whiche called hymselfe a sauiour sente from heauen to preserue and saue menne, and promised theym, yf receiued his baptisme should liue immortally, he did more harme, and peruerted more then his master Simon had doen. In the same tyme the heresie of the Nicolayans beganne, whiche taughte that wiues should bee vsed in common as the Anabaptistes dooe nowe at this tyme. Then also Corinthus enterprised to mixte the newe lawe with the olde, affirmyng that circumcision oughte too bee obserued and kepte, and that after the resurrection menne should liue a thousande yeres in carnall lustes and pleasures. At those daies Hebion his heresie broke oute, whiche saied that Christe was not afore his mother, agaynste this felowe Jhon wrote his Gospell laste of all the Euangelistes. Aboute that tyme were other

Simoniakes.

Menander. Samaritan.

Nicolaians.

Corinthus.

Hebion.

Jhō did write his Gospell a gainst Hebiō

Basilides. other diuerse heretikes, as Basilides that affirmeth there wer twoo begynnynges or principall causes of thynges contrary, & his scholer Marchion a Stoicien, that denied Christe to bee the sonne of GOD, and Valenciane, that saied Christe tooke no fleshe of the virgins body, but passed through her, as it were through a pipe or conduite, the also Montanus named hym self, the comforter or holy ghoste. Apelles was then also, whiche saied Christe was but a phantasie in the sight of men, and Sabellius, that said the father, the sonne, & the holy ghost wer but one persone, and Paulus Samosatenus, whiche denied the twoo natures to bee in Christe, and that he beganne but of his mother, and that she had after hym mo children by Ioseph. And thus beganne heretikes firste to spryng vp. As for Schismes, whiche sprong of suche heresies and erronious opinions, Nouatianus a priest of Rome was authoure of the firste in the yere of our Lorde twoo hundred fifty and fiue in the tyme of Cornelius bishoppe of Rome: he named his disciples Mundi that is pure and

Marchion.

Valenciānus

Montanus.

Apelles.

Sabellius.

Paulus Samosatenus.

Schismes.

Nouatianus

Mundi.

and cleane, and offēders he affirmed that thei ought not to bee admitted, but reiected although thei wer penitente for their synnes: whiche openiō the Anabaptistes now maintain. He was condemned bi Cornelius bishop of Rome as an heretike with all his adherentes. Aboute foure score yeres after in the reigne of Constantine the greate Arrius a priest of Alexandria was the beginner of a secte & schisme that denied the sonne too bee of the substaunce of GOD the father, but this was conuicte in the counsaill of Nicene, albeet not extincted.

Arrius.

A Schisme.

THE thirde Schisme was when Damasus was bishop of Rome, wher in thei contended not onely with voices and woordes: but also with violence and weapons, by reason of the ambicion of the bishoppes there assēbled. Other Schismes haue sprōgen in our tyme to the great disquietnes and confusion of Christen religion, & destruccion of common welthes, whē the I praie God maie bee redressed & staied to the honor of hym, to the confirmaciō of ẏ faithfull, to the subuersiō of hipocrisy, to the auanncemēt of

Schisme of a later tyme.

goddes

Goddes woorde, too the mitigatyng of the trouble of poblike weales, too the establishement of perpetuall vnitee of herte, and continuall peace, all discencion and warre extinguished.

## ¶ The.iiii. Chapiter.

¶ When the firste generall counsaill was kepte, and whiche wer alowed by the fathers.

Counsailes.

THE custome of assembling cōsselles, to take deliberaciō of thynges doubtefull, or matters seriouse, is of a greate ancientie aswel emong the Hebrues, as other nacions: And by suche a maner counsail was Matthias surrogated and substituted in the steade of Judas, into the number of the Apostelles. And by a counsaill holden at Hierusalem the Apostles discharged the Gentyles of Moses lawe. Cornelius was the first, as plainly appeareth, that called to gether any counsaill and that was in Rome of sixe hundred bishoppes, as many priestes, with a greate multitude of deacons, In this counsail the heresie of the Nouatianes was cōuicted, and at

Matthias elected by a counsaill.

Cornelius called the firste counsaill.

At the same tyme satte also a counsail at Carthage where sainct Cyprians was bishoppe. Eusebius writeth also that once in the dayes of Dionisius, and likewyse in ꝑ tyme of Felix, the fathers somoned another counsail at Antioche to condemne Paule Samosatene, whiche denied the two natures of Christ, as is afore sayd. Counsail of Cartage. Counsail of Antioche.

FIVE other counsailes wer celebrated in the reigne of Constantine the Emperour, and al were in Grece one at Nicea a cytie of Bithine, wher were gathered thre hundreth .xviii. bishoppes to confute Arrius and his secte. This was the yere of Christ thre hundreth twenty and foure, the same tyme that Siluester ꝑ pope was bishoppe of Rome. Counsail of Nicea.

THE seconde was at Constantinople, when Damasus was bishoppe of Rome, wherein Macedonius and Eudoxus wer cõdemned bicause thei dyd deny the holy ghost to be God. Counsail at Cõstãtinople

HHE thirde was at Ephesus Celestyne the pope, then occupiyng the sea of Rome. There was Nestor his hereste abholished, that sayd Mari the virgyne was mother of Christ a Counsail at Ephesus.

man, but not as he was of God, and that the persone of the Godhede and his manhod wer.ii. sundry persones.

Counsail at Chalcedonie.

THE fourth was at Chalcedonie vnder Leo the fyrst, where Eutiches an heretike was improued: these .iiii. saincte Gregorye thought worthye to be admitted and allowed to the establishyng of our religion.

Counsail at Byzance.

THE .v. was solemnely kept at Byzance at the cõmaundement of Vigilius bishop of Rome: and in this was Theodorus reasoned with, whiche affirmed that Marie dyd beare onely a man and not God and man: For that cause the counsail there, then decreed that Christes mother should be called Theotocos or Deipara that is

*Deipara.*

bearer of God, and the actes of this counsail were receiued by Gregorye.

THE sixte counsail, Constantine the fourth, at the request and suite of Agathon, called also at Byzance,

Another counsail at Byzãce

where two hundreth bishoppes condemned Macarius of Antiochye. This counsail was accepted by Hadriane the fyrst. That no counsail might be legitimate, or lawfully assembled with

No counsaill may be called without the popes cõsent

out the bishoppe of Rome his consent and

and assente was the constitucion and decree of Marcellus the fyrst, and afterwarde, Iulius, Damasus, and Gregorie ratified the same.

Martine the fifth made a law that euery tenth yere the bishop of Rome, and al Christen princes should mete togeither to consulte of matters concernyng our religion, & christen faith. It was decreed at the counsail of Nicene that euerye bishop should twise yerely haue a synode or senes general within his diocese to correcte and reforme suche thynges as were out of order. But now the matter is so handeled that senes be onely courtes to gather their seruage and profite with a procession, and a sermon that the halt understand not: other correction I heare of none.

Counsailes should be called euery tenth yere.

Synes in euery diocese.

## The. v. Chapiter.

Of the fyrst persecutours of the christen, and fyrst Martyres.

CHRISTE, whiche came into this worlde, and was incarnate to beare witnesse vnto the trueth, had for his trewe testimonie greate enuye of the

Christ was a witnesse of the trueth.

v.ii. Iewes

Jewes, insomuche that they persecuted him to the vile death of the crosse for his earnest recorde and reporte of the trueth: and they dyd no lesse pursue ꝑ Apostles and messengers of the trueth. For when they folowyng the example of their maister did openly declare the worde of trueth, and namely Peter dyd sore rebuke the wickednesse of the Jewes in puttyng to death Christ the authoure of life, admonishyng them to repente & amende: the Jewes were so furiouse & woode, that fyrst they murthered Steuen, as the Actes of the Apostles testifie, bycause he was a vehement witnesse of the trueth. This Stephyn dyd two yere continually after Christesdeath dispute with all the learned menne of Alexandria, Cirene, Cilicia, and Asia, and by heauenly wisedome confounded their worldely reasons and humayne learnyng. Wherfore they wer so sore vexed with heate and malice against him, that they violently thrust him out of the cytie, and then cruelly stoned him to death: Thus Stephyn was the fyrst open maintener & defender of our christen religiō

Stephyn disputed with al the learned men of Jury.

Stephyn is stoned to death.

Stephin first open defender of oure faith.

After

Afterward, as Luke telleth, so bitter and sharpe persecucion dyd brast out agaynst the Christians that were in Hierusalem, that they were enforced to straye abrode, and were scattered throughout all Jurye and Samarie, sauyng that the Apostles remaygned & soiourned stil at Hierusalem. Notwithstandyng, this persecucion was the occasion of great furtheraunce of the Gospel, by reason they sealed not but preached styll the worde euerye where with great encrease, and augmentyng of the faithful nomber.

Among the Heathen nacions Nero was the fyrst prince that persecuted oure religion vniuersally: and putte Peter and Paule to death, and consequently many other innocentes were slain cruelly. For when of a deuilishe minde that he had, he could not spare euen his countrie, but either for displeasure of the ruinouse houses whiche greued him to beholde, or els desirouse to se a resemblant of the burnyng of Troye, he set on fire the more parte of the cytie of Rome, with so bouge a flame, that it burned fiue daies and fiue nightes cõtinually, to

Nero fyrst persecutour of al the heathen princes.

Halfe Rome was burned by Nero.

the impouerishyng of many thousād riche citezens. Then to mitigate the shamefull & abhominable deede, and to stinte the brute and slaūderouse reporte that went on him for that tragicious fact, there were forged false witnesses to say the christen men dyd this act, and so many simple innocēt smarted for that tirannes pleasure: And to obdurate him self in mischief, he proclaimed an open persecution against all, that professed the name of Christ. Not long after Domitiane renewed afreshe another affliction of the christians, & Traianus rayled the fourth, Marcus Antonius & Lucius Aurelius Commodus stired vp the v. persecution. Ælius Pertinax moued the sixte. Maximinus procured the seuēth, Decius the eight, Valerianus the. ix. and Aurelianus caused the. x. And Diocletianus began the. xi. whiche was sorest, sharpest, and of longer cōtinuance then any of all the rest: in suche sorte, that scripture bokes were burned and churches plucked doune, christen magistrates that dyd beare any office, were deposed, souldiours were enforced to denye their faith, or

Persecution done by the Emperour.

Diocletiane made the greatest persecution.

els forgoo their goodes and forbeare their liuesby a general proclamacio. Neither were the thre cruel tyrãnes, Maxentius, Licinius, and Maximianus behynde with their partes, but were as busie as the best, to procure trouble to the christen people.

Maxencius.

Constantinus borne in Englande, was the fyrst christen emperour, that auaunced and defended the causes of our religion, & preserued christen men in peace & quietnesse. In al these persecutions manye dyd suffer martyrdome, as diuers histories recorde, but Stephyn was fyrst martyr of ỹ new testament. For John Baptist died afore the cõsummacion of the old law. After his example many other ensued and sustained like crosses for the trueth sake, whiche al now reigne with God, to whom alone be al glory, honour, & praise worlde without ende. Sobeit.

Constãtinus first stablyshed christen faith

Stephyn was the fyrst martyr.

¶ The ende of the abridgement of the eight and last booke of Polidore Vergile.

# A Table by the whiche ye maie lightly fynde euery speciall matter or sentence conteined in this booke.


AARON and Saul fyrst anoynted. C.iii.
Abbeyes. C.xxxv.
Abel. xii. and. lxvii.
Aborigines, vi.
Abraham. xxvi.
Abraham taughte the contentes of Geometrie to the Aegiptians xxix.
Abraham is circumcided. lxxxv.
Abraham ordained the fyrst place of buriall. C.vii.
Adam the fyrst man. vi.
Adam named beastes. lxvii.
Adam made the fyrste coate of lether. lxix
Aduent. C.xix.
Aduoutries. lx. lxxxi.
Aelas. xxv.
Aeolus obserued the wyndes. xcvii.
Aeromancia. xxxiiii.
Aethiopus dispised oyntmentes. lvii.
Age of prieستes, xci.
Aire. iiii.
Alhalow daye. C.xxiiii.
Almose. C.xviii.
Amber. lxi.
Amphion. xxiii.
Amphitheatres. lxxvii.
Anacletus forbad prieستes to haue beardes. xci.
Anaxagoras. ii.
Anaximander. ii.vi.
Ancoys. lxxx.
Andronicus. xxvii
Annates. C.xii.
Anoyntyng is the roke of kynges. C.iiii.
Anoyntyng of childre. Ibidem
Antioche. lxxxiiii.
Antoninus Euipho a scripte maister. xv.
Apollo. ii.
Apollo God of medicines. xxx.
Apostles lxxxiiii. & lxxxix
Apparel. lxix.

Apparel in mournyng. c.xxvi.
April. xlii.
Apuleius de asino aureo, c.xvi.
Arrabians. viii.
Archadiens. xxii.
Archadiēs brought instrumentes into Italy, xxiiii.
Archadiens maner. lxii.
Archagathus the fyrste phisician in Rome. xxx.
Archebishoppes. xcv
Archedeacons. Ibidem
Archelaus xix.
Archilaus. xviii.
Archilocus founde Jābus. xvii.
Archimedes diuised the spere. xxvii.
Ariopagites iudged in the night. xxxix.
Arrese cloth lxix.
Aristocracie. xxxviii.
Aristotle had the fyrste liberary. xlvi
Arithmetike. xxix.
Arke. c.vi.
Arte of memory. xlvii.
Artificial. xxxv.
Asclepiades abbolished phisicke. xxxii.
Assinius Pollo had the fyrst librarye at Rome. xlvi.
Astrologie. xxvi.xxvii.
Athanasius. c.xvii
Athēs made many bokes. xlvi.
Atlas. xxv.xxvi.
Atomes or motes. iiii.
Authours of the names of countries. vii.
Augustus seale lxiii.
Auriculer tōfession. xcv
Axe. lxxix.

B

Babilon. vii.lxxii.
Bacchus. lv.
Bakyng. lxv.
Balme an herbe. xxxii.
Baners. c.xxix
Bankettes. lxviii
Baptesme. lxxxvi.xc.
Barbours. lxxxii.
Barchian league. liiii.
Barges. lxxx
Barkes. Ibidem.
Baskettes. lxxviii
Bathes. Ibidem.
Battayle on the sea. lxxx.

Beades

Beades. c.ix.
Beastes that be badges lxvii.
Bedel denoūced noone xliiii.
Beholding the bowels of beastes. xxxv.
Belles. c.xvii
Belowes. lix.
Belus ii.xi.
Bennettes vse. c.xxvii.
Byble. c.xxi.
Byeng of wyues. ix.
Birdes. xxxv.
Birth daies. c.xxiii.
Bissextus. xliii.
Bishoppes. lxxxvi.xc.
Bishoppes of Rome may chaunge their names. xciii.
Bishoppes of Rome be borne. Ibidem.
Bishops maried maydes. c.v.
Blod letteyng. xxxii.
Boates. lxcix.
Boltes. xlix.
Bonefires. lxxxi.C iii.
Bondage. xxxix.
Bookes. xlv
Bowe and shaftes xlix
Bowelles of beastes. xxxv.
Brakes & slynges. xlix.
Brasen trumpe. xxiiii.
Brasse. lviii.
Bricke worke. lxx.
Bridel bittes. l
Brigantine. lxxx.
Brooches. lxxv.
Buildyng. lxx
Bulles of leade. C.xlix.
Burial is the end of al thinges C.xxviii.
Buriyng. lxxiii.
Buriyng of an Emperoure. lxxiiii
Burnyng dead bodies Ibidem.

C

Cadmus. xii.xiii.
Cadmus wrote the first storie of Cirus. xix
Cadmus found golde. lviii.
Cain. xii.xcv.
Cain and Abel sacrificed Christ. C.vii.
Caius Claudius. xvii.
Calendes xliii.
Camillus. lv.
Cancer. xxvii.
Candelles lix
Candelmas day C.
Canis. lii.
Canoni-

Canonilyng of laictes c.xv.
Cappes. xcvii.
Cardinalles. xcii.
Carpēters arte. lxxviii.
Cartagens were fyrſt marchauntes lxxx.
Caſtyng lottes. xxxv.
Caſtyng monp abzode. C.ii.
Cecrops. viii.xii.
Centaurie was found by Chiron. xxxii.
Ceres. xxxvii.
Ceres Jmage. lxiii.
Ceremonies why they were ſo namꝰd. C.xiii.
Chaldees. xxi.xvi.
Chalices of wood. C. (xxviii.
Chalices of ſiluer and golde. Idem
Chamberlcines. xciii.
Chariotes l.
Charmes. xxxiii.
Chaunces. lii.
Chaunters. lxxxviii
Cherp trees. lxvii.
Cheſe makyng. lxvi.
Cheſſe. li.
Chippe are. lxxviii.
Chiromancie. xxxiii.
Chiron auctour of ſal-ues. xxxi.
Chitteryng of bpzdes. xxxv.
Chius. lii.
Chꝛiſippus ii.
Chꝛiſme c.iii.
Chꝛiſt authour of our prieſthod. lxxxviii.
Chꝛiſtal. lxi.
Chꝛiſtmas lozdes. c.ii.
Chꝛiſtenyng of infantes. lxxvi.
Churches and churchs pardes. xcii.c.
Cicero xci.
Circenſes. lii.
Circumcion. lxxv.
Ciuil croune. lvi
Ciuil law xxxvii.
Cleanthes. ii.
Cleophantus inuented colours. lxiii.
Clergie. lxxxvii.
Clockes. xliii.
Cocke boate. lxx.
Coynyng. lix
Collage of ſecretaries c.xix.
Comedies. xviii.
Cōmēdacions to dead bodies. lxiiii
Cōmon weleh. xxxviii.
Cōmon women. lxxi.

Communion. c.xiii.
Compasse, lxxviii.
Confession. c.xv.
Confirmation. c.iiii.
Conjurers. lxxxviii.
Constantine forbadde putting to death of the crosse c.vii.
Constantyne borne in England, fyrst christen emperour. c.lvi.
Consuls of Rome. xl.
Cozar gaue rules of Rhethorike. xxi.
Cozne sowyng. lxv.
Corona triumphalis. lvi.
Cozporaces. c.xxviii
Cozpus Christi daye. c.xxiiii.
Coueryng of scaffoldes lxxvii.
Counsailes. c.lii.
Countyng by nayles. xxix.
Cranes oz bernes. xlix.
Cratus taught grammer in Rome. xv
Cries. liii.
Crosse bowes. xlix.
Crosse daies. c.xxiiii.
Crosse forboden to be made. c.vii.
Crounes of brasen plate. lvi.
Crounes of diuers sortes. lvii.
Cuppes were crounce. lvii.

D

Dies of euery monneth. xliii.
Dayes turned into feries. c.xxi.
Daies named of ỹ planetes. Ibidem.
Dayly communion. c.xiiii.
Daphis foũd the shepherdes carolles. xvii.
Dardanus Crezenius xxiiii.
Dartes. xlviii.
Dauid song in metre. xxiii.
Daunsyng. li.c.ii.
Decking of churches.c
Declamator. xxi.
Decrees. xl.
Dead bodies. lxxiiii. and.c.xv.
Dedalus sawe his neuewe.. lxxix.
Dedicatiõ daies. c.xxv.
Dedicatyng of Churches. c.viii

Degres

Degrees of kynred inhibited to mary. C.vi.
Deifiyng of the Emperour. lxxiiii.
Deleyng of wines. lxvi
Demaratus taught the Hetruriãs letters. xiiii.
Demaratus. lxiiii.
Democratia begãne in Rome. xli.
Democratie. xxxviii.
Democritus. vi.
Demosthenes. xxi.
Denoũcyng the Dictator. xl.
Deseases. xxxi.
Detany. xxxii.
Deuisiõ of naciõs. vii.
Deuorcement. x.
Diagoras. ii.
Dialles. xliiii.
Dialoges. xxvi.
Debutades. lxiiii.
Dyce. li.
Dictatoures fyrste in Rome. xl.
Dictatours office. Ibi.
Diyng of wolle. lxix.
Diyng of heare. lxxxii.
Diocesses. xcii.
Dioclesian a great persecutour. C.lv.
Diodorus. xii.
Dionisius. lxv.
Dirceus captaine of ẏ Lacedemonians. xxiiii.
Diriges or Exequies. C.xxvi.
Disguisyng. C.iii.
Diuerse deuisions of the yere. xlii.
Diuerse deuisions of the day. xlv.
Diuerse kyndes of meter. xvii.
Diuerse maners of paper. xlvii.
Diuersitee of speches. vii.
Diuisions of the night xlv.
Dreames. xxxvi.
Drinkyng on maundy thursday. C.i.
Druides. xxv.
Drumslades in warre xxiiii.
Dulcymers. xxiiii
Dungyng land. lxv.

E

Easter. C.xix.
Easter appointed to be kept on the Sonday C.xxi.
Easter instituted by the Apostles. C.xxii.

Easter

Easter is to be kepte in Marche. C.xxii.
Eatyng of fleshe.lxvii.
Eclipse of the Sunne and moone. xxvii.
Egges. lxviii.
Egiptiãs. ii.xxvi.lxxii.
Egyptians are superstitious lxxxiii.
Egyptians letters. xii.
Egiptians foũd Geometry. xxviii.
Egyptians founde the yere. xlii.
Election of the bishop of Rome. xciiii.
Electoures of the Emperour. Ibidem.
Eliazer driueth out spirites. xxxiiii.
Elymnete. lx.
Embryng daies. C.xix.
Embroderyng. lxvii
Ennius called the Poetes holy. xvi.
Empedocles. vi.xxi
Endimion perceiued ye course of the Moone. xxvii.
Enos. xii.lxxiii.
Epicarmus. xiii.
Epicurus. ii.
Epicurus taught grãmer fyrst. xv.
Epulones. C.
Ethiopians. xii.
Ethiopians opiniõ of man. vi.
Euander broughte letters into Ital. xiiii.
Euen and odde. lii
Eumolphus xiii.
Excomunication.xxvi.
Exequies or Diriges. C.xxvi.
Exercises. l.
Extreme vnction.c.iiii.

F

Famous Phisicians. xxxi.
Fanes. xxxviii
Fastyng. C.xviii.
Faunus. i.
Feastes instituted by ye Apostles. C.xxiii.
Feastes instituted at ye counsail of Lyons. C.(xxiiii.
Februarie. xliii
*Faciales Sacerdotes.* xcix.
Fedyng of birdes.xxxv
Fery boates. lxxx.
Fetters. xli.
F. was taken of ye Apolians. xiiii.

F. for. v. cōsonant. xiiii
Fidlers & pipers. xxiiii.
Fightyng on horse-backe. l.
Figures of Arithemetike. xxix.
Fyre. iiii. lviii. c. viii.
Fyre and water gyuen in token of chastitee. x.
Fyrst masse of priestes c. i.
Fyrst churche of ẏ christians. c. vi.
Fyrst churche in Rome c. vii.
Fishyng. lxviii.
Fleshe was not eaten before Noe. c xviii.
Fliyng of birdes. xxxv.
Fyue partes of Philosophi. xxvi.
Forcheades lxxxii.
Frederike Feltrius liberary. xlvi.
Fullers crafte. lxix.
Funeralles. lxxiiii.
Funeral plaies. li.

G

Galey. lxxx.
Games. li
Garlandes. lv lvi.
Gates of marble. lxxi.
Geomancie. xxxiiii.
Gymnosophistes. xxv.
Glasses to loke in. lix.
Glasse. lx.
Glewe. lxxviii.
God his nature. iii.
God made made. vi.
God what he is. iiii.
God was the authour of lawes. xxxvii.
God is made manne. lxxxiiii.
Gods mercy. Ibidem.
Goddesses of fauoure. xxiii.
God father and God-mother. lxxxvii.
Godbrother and godsister. c. vi.
Golde. lvii. lix.
Gonnes, & when they were fyrst made. xlix.
Good angelles. i.
Goshauke. lxxvi.
Grace at meate. c. xxi.
Grāmer. ii. partes. xv.
Grauers in marble. lxxi
Grecians lerned in Egypt. xxvii.
Gregory stablished the single lyfe of priestes. c. v.
Greke stories. xx.
Grindyng. lxv.

Haberion xlviii.
Allowing of prie
stes vestures Cxxviii.
Hampers lxxviii.
Hangynges. lxix.
Harneis xlviii.
Harpe lviii.
Harpe who found it.
xxiii.
Hebrue letters xiii.
Hebrues were autho-
res of Poetry xvi.
Hebrues were autho-
res of philosophi. xxv
Hebrues after Jose-
phus founde Geo-
metrye xxix.
Hebrues ordaygned
Democratie xxxviii.
Hechwall xxxi.
Helene founde the
crosse Cvii.
Helmettes xlviii.
Herbe called ball. xxxi
Herbes were created
for manne. Ibidem.
Hercules basilic⁹. lii.
Hercules lxi.
Heretickes. Cli.
Heroicall verse xvii.
Hiperbius. lxvii.
Hippocrates xcx.
Histories. xix.
Hope lxxx.
Holy breade. Cxxxii.
Holy daies. Cviii.
and Cxxii.
Holy water Cix.
Hony lxvii.
Horsses xlix.
Hostanes wrote bo-
kes of magike xxxiii
Houres. xliii. liii.
Houses lxx.
Huntyng lxviii.
Huntyng staues xlix.
Housbandry lxv.

I

Iacob made a lea-
gue liiii.
Januarie. xliii.
Janus xii.
Jan⁹ coines of bras.
lix.
Jauelyns. xlviii.
Icarius lxvi.
Idei dactili. lviii.
Ides xliii.
Idolatry xi.
Jehosuah liiii.
Iginius made firste
orders xc.
Jhon Baptist Cx.
Jhon Cuthenbergus
found printyng. xlvi
Images lxi. cxxxi.

Images of kynges. xi
Images of ware. C.
Institucion of wedlocke. viii.
Instrumentes of husbandry. lxv.
Instrumentes of phisicke. xxx.
Job. xvi.
Joseph. lxxxii.
Iron. lviii.
Isaac digged pittes. lxxii.
Isis. i.
Jubile. C.xlvii.
Julius Cesar made the yere perfect. xliii.
Jupiter. ii.
Justes l Rome. lxxii.
Justyng speares. xlix.

K.

Keele. lxxx.
Kepyng ẏ secrament in churches. cxiiii
Kyngdome beganne in Egipt. xcxviii.
Kynges how thei behaued thēselfes. Ibi.
Kiges of Rome. xxxix
Kynges and Quenes of Englande. xcviii.
Kynges and priestes wer anoynted. C.iii.
Kynred inhibited too mary. C.vi.
Kissyng the bishop of Romes feete. xcvii.
Knightes weare rynges for difference lx.
Knightes of the Rhodes. C.xli.
Knightes of saincte James C.xlii.
Knightes of Jesus Christe. Ibidem.
Knittig nettes. lxviii.

L.

Laborinthes. lxxii.
Laborers passe the time wich sōges. xxii.
Lacedemonians maner of warre. xxiiii.
Lacedemonians offerynges lv.
Layitee lxxxvii.
Lamech had two wiues. C.vi.
Lame mēne maie not bee priestes xci.
Lammas day. c. xxiiii.
Lampes Ci.
Latyn stories. xx.
Lawe. xxxvi.
Lawe for drynkyng of wyne xcvii.
Law makers. xxxvii.

Lawes

Lawes of mournyng C.xxvi.
Lawes natural.xxxvi
Leade. lviii.
Leagues. liii.
Leape yere xliii.
Legendes C.xvii.
Legge harneis.xlviii.
Lent C.xix.
Leoncious Gorgias Image. lxiii.
Letanies. C.xxx.
Letters. xii.
Letters too coumpte with all xxix.
Lettyng of blod.xxxii
Leuer lviii.
Leuites lxxxviii.
Libertie of ye old Satyres xix.
Libraries xlviii.
Licinius Caluus. xli.
Lycurgus xxxvii.
Lidians lix.
Lighter lxxx.
Lyne lxxviii.
Lynnen lxxii.
Linus xvi.
Liuius Indronic⁹xvi
Lookyng glasses. lix.
Lottes. xxxv.
Lucrecia lxxxvii
Lupercalia. lii.

M

Magiciens. xxv.
Agi. xxxiiii.
Magike xxxiii.
Mahometes sect.cxlv
Maydes of Cipres. lxxi.
Maydes of Rome and Grece. x.
Maiyng. C.ii.
Maioram xxxii
Malcolme kyng of Scottes ix.
Maners of diuerse nacions in mariages. viii.
Maner of rekenyng yeres. xxix.
Mantill. lxix.
Manumission. xxxix.
Marble lxx.
Marchaundise. lxxx.
Marche xli.
Marcus Cato banished phisicians out of Rome. xxxi.
Marcus Tuditanus xvii.
Marcus Ualerius or daigned a Diall in Rome xliiii.
Mary the Uirgyn died. lxxxv.

Mariage beganne in paradise viii.
Mariage of diuerse nacions. Ibidem
Mariage of priestes. Ciiii.
Marius xli.
Mars author of cheualry xlviii.
Martyres Cxlvii. and C.liiii.
Maskes lxxxi. Cii.
Massagetes viii.
Masse ẏ partes therof C.x.C.xiii.
Mastes lxxx.
Marches lix.
Matyns, Prime and Houres Cxxvi.
Measures and weightes xxix.
Meates forbidden on fastyng daies Cxxi.
Melissus xi.
Meltyng brasse. lviii.
Memory. xlvii.
Memorye of martyres Cxxv.
Menander xix.
Menne deified i.
Menne liued by acornes lxv.
Menne of greate memory xlvii.
Menne wer first called christians in Antioche. lxxxiiii.
Menne were sacrificed by the Gentyles Cviii.
Menne wrote in plates xlvi.
Menon xii.
Mercury xxvi.
Mercury founde the concordes xxii.
Mercury founde the Harpe xxiii.
Mercurius Trimegistus appoyncted twelfe houres in the daie. xiiii.
Metalles lviii.
Meter, diuerse kyndes therof xvii.
Mice engender of the mudde v.
Milke lxviii.
Ministers lxxxviii.
Minos. xxxvii.
Minos had the firste rule on the sea lxxix.
Mirre lxi.
Moly xxxii.
Monarchie xxxviii.
Monethes xliii.

Monethes

Monethes myndes. Cxxviii.
Money lix.
Monkes Cxxxv.
Morispikes xlix.
Moses. xiii.xvi.lvi. and lxxii.lxxvi.
Moses did prouulgate the first lawes. xxxvii.
Moses did write the firste story xx.
Moses founde the trompe xxiiii.
Moses ordaigned deuorcementes x.
Mossolanus xxxv.
Motleis lxix.
Mouldes lxiiii.
Mournyng C.xxvi.
Mournyng is superstitious hypocrisy. Cxxvii.
Mummius destroied Corinth lxiiii.
Murall croune lvi.
Musicke xxii.
Musicke maketh a man effeminate. xxiii

N

Nables xxiiii.
Naked games. li. and lii.
Nasamones ix.
Naturall xxxv.
Nature gaue musike to menne xxii.
Nature of oyle Ciii.
Nauall croune lvi.
Necromancie xxxiiii.
Nemi li.
Neptunus i.
Neptunus had the Empire of the sea. lxxix.
Nero firste persecuter Clv.
Nesyng Cxxx.
Nettes lxvii.
Newe yerares gyftes C.ii.
Night sacrifices are abholished Cxx.
Nilus dooeth ouerflowe Egipt xxviii.
Nin⁹ did enlarge his Empire xxxviii.
Noha made the firste aulter lxxxviii. and Cvii.
Noha planter of the vine lxvi.
Noone xliiii
Noones xliii.
Notaries xcii. and Cxlix.

Numa added too the pere. xlii.
Numbers. xxix.
Nunnes. xcvi.

O.

O Belisti. lxxv.
Obseruyng of dayes. xxvi.xxx.
Obseruyng of dyete was beginnyng of phisicke. xxx.
Obsidionall crowne. lvi.
Occasion of Idolatrie. xi.
Ochus xxv
Odde and euen lii.
Offeryng. C.
Offices sold i Rome. xciii.
Oyle. C.iii.
Oyntementes. lvii.
Olimpiades. l.
Oliue oyle lxvi.
One God. iii.
Opinion of philosophiers. ii.
Opinion of the birth of manne. v.
Oracle lxii
Oracles doubtfull. i.
Oracles seased at Christes commyng. C.viii.
Oratour. xxi.
Order of Cardinalles. xcii.
Order of manumission. xxxix.
Orestcus. lxvi.
Organes. lxxxii.
Organie xxxiii.
Orpheus. xii.xvi.xxi. and xxv.
Original of Heathen goddes. i.
Otho a Germayne made emperour. xciiii.

P

Pyntyng. lxii.
Alamedes araye. xlviii.
Pallas. ii.
Pamphilia. lxix.
Panace. xxxii.
Pancias lvi.
Paper xlvii.
Parchement. Ibidē.
Pardons. C.xlvii.
Parishes xcii.
Partes of Rhethoricke. xxi.
Partes of the nighte xlv
Parthians. xxxii.
Paschall Candelles. C.xxiii.

C.xxiii.
Pater patratus. C.
Patriarches. xcv.
Paule is conuerted. lxxxv.
Pecocke. lxviii.
Pelagius caused sub deacons to forsake their wiues. C.v.
Penitencers C.xlix
Penfill. lxiiii.
Pentecost. C.xxiii.
Perlecutors. C.liii.
Peter and Philippe had wiues. C.v.
Peter crucified. lxxv
Peter conuerted thre thousande. lxxxiiii.
Phedon lix.
Pherisides. xx.
Phidias lxiii.
Philippe Emperour proclaimed an heretiche. C.xxxi.
Philosophie xxv.
Philosophie in three or fiue partes. xxvi.
Phierhus daunce. li.
Philicions famouse. xxxi.
Philicians. lxxxii.
Philike xxx.
Phorroneus. xxxvii.
Pillers lx.
Pipers & fidlers. xxiiii
Pirodes stroke fire out of flinte. lix.
Piromancie xxxiiii.
Pisistratus made the first booke. xlvi.
Pithagoras called hym selfe a philosophier. xxv.
Pithagoras obserued the day sterre. xxvii.
Pithagoras rule. lxxix.
Pittes who first digged theim. lxxii.
Plaies or shewes. l. and lii.
Plato v.
Plinie xiii.
Plough. lxv.
Plucking out of teth xxx.
Poetes. vi.
Poetes are called holy of Ennius xvi.
Poetry xv.
Polaces. xlix.
Polignotus. lxiii.
Ponishement for adultry. ix.lxxi.
Ponishemēt for omittyng oblaciōs. cviii. x.iiii. pon-

Pontifex Maximus. xcix.
Possessions permitted too the clergi. C. and xxxii.
Posthumius lv.
Potters crafte lxiiii
Potters krame. lvi.
Prayer. Cix.
Preachyng Cx.
Prite of writtes. C. and xlix.
Priestes xcv.
Priestes first Walle C.i.
Priestes forbidden to mary Cv.
Priestes of Egypte. lxviii.
Priestes of Egypte. wore stonies xx.
Priesthode lxxxvii. and lxxxviii.
Primatiue churche. lxxxix.
Prime xliiii.
Princes Electoures. xciii.
Printyng xlvi.
Prilones xli.
Prognostications. xxviii.
Promotheus. l. lxii.
Prophesiyng xxvi.
Prose xx.
Protagoras ii.
Psalter of Dauid. xvi.
Psammaticus v.
Ptolomeus libraries xlvi.
Pultrpes lxviii.
Punishement for adoutrie viii.
Purification of women Cvi.
Purple colour. lxix.
Purple roabe. Ciii.

Q.

Q Letter xiiii.
Marelles xlix.

R

R Immers xlix.
Eaders lxxxviii.
Readyng the bible at meate C. xxi.
Reclaimyng of horses xlix.
Reconynges xxix.
Reconsiliation of churches C. xxv.
Regalles xxiiii.
Religion vii. lxxxiii.
Religions from the Lxxxvii. too the C. and xiv. leke.

Reliques

Reliques C.xlvi.
Repentaunce a remis dy for tynne C l.
Rewardes, l.
*Rex sacrificulus.* C.
Rhethozician. xxi.
Rhethozicke xx.
Right hande xcvii.
Ryngcs. lx.
Ryngyng to seruice. C.xxxi.
Rites of buryng. lxxiii.
Rites of mariage. x.
Royall ornamentes.xli
Romaynes burned their dedde bodies. lxxiiii.
Romaynes league. liiii.
Rome made ozders.xc
Romulus xxxvii.
Romulus ozdered the yere. xlii.
Rowyng in boates. lx.ix.
Rudders lxxx.
Rue xxxiii.
Rulyng cõmon welth xxxviii.

S

Sbbothe daies of the Jewes. C.xxi.
Sacramente of the aulter Lx.
Sacrifices lxii.
Saples lxxx
Salomon. xvi lxxii.
Salomon made the first temple C.vi.
Salte lxviii.
Salutyng with kysses. xcvii.
Sanctuaries lxxv.
Sand diall. xlviii.
Satyres. xviii.
Saturnalia games. liii.
Saturnus father of the goddes ii.
Sautry. xxxii.
Sawe. lxxviii.
Scaffoldes lxxvii.
Scarlet roabes xcii.
Schilmes. C.lii.
Scithians league.liii
Scotlande vse. ix.
Scribes C.lxviii.
Secretaries. C.xlix.
Sectes from the.C. and. xxxiiii. too the C.xlv.leke.
Selandyne xxxii.
Senio. lii.
Serulus Tullius lix.
Sethis wsurite.xxvii
x.v. Sextyns

Sextyns. lxxxviii.
Shaftes, xlix.
Shalmes xxiii.
Shauen crounes. xc.
Shildes. xlviii.
Shippes lxxx.
Shomakers crafte. lxix.
Shrouetwesday. clii.
Sycles lix.
Silke lxix.
Silla xli.
Siluer lviii.
Siluer coyned in Egina. lix.
Siluester commaunded that a prieste should haue but one wife. C.v.
Simony. C.l.
Simonides iii
Singyng psalmes by course. C xix.
Syngyng to the lute. xxiiii.
Syngle liuers ix.
Sithes. xlix.
Siues & sarees. lxvi.
Slynges xlix.
Smityng fire with woode lix.
Smithes forge. lviii.
Socrates xxiii.
Solicitours. C.xlix.
Soll. xliiii.
Solle masse daie. C. and xxvii.
Sommers. C.xlix.
Sōnes of Noha. vii.
Sōnes of Seth foūd the letters xiii.
Sotheryng of Iron. lviii.
Speares xlviii.
Speakyng of the nature of God is dañgerous. lii.
Spyndelles. lxix.
Spinnyng lxviii.lxix.
Spirites xxxiii.
Spirituall priestehod lxxxviii.
Spurius Caruili⁹. x.
Squire lxxviii.
Stacions. C.xlvii.
Stallyng a bishoppe. xci.
Staues. xlviii.
Steples. lxxiii.lxxiiii.
Stephen is martyred lxxxiiii.
Sterres of what power thei bee. xxvi.
Stewes lxxxi.
Stithee lviii.
Stockes xli.

Story

Storye of a Kynges daughter. ix.
Strikyng of ẏ clocke xliiii.
Subdeacōs. lxxxviii.
Subsydes and taxes xli.
Succession in priestehoode lxxxviii.
Sundery deuision of the daie. xlv.
Superstición turned into religion C.xix.
Supplicacions. C.xxx.
Susanna. lxxxi.
Swearyng xcvi.
Swyne commended in sacrifices lxvii.
Swordes. xlviii.
Sworde plaiers. liii.

T

Tables. li.
Takyng of housell at Easter C.xiiii.
Talus li.
Tapers C.
Targettes. xlviii.
Taxes or Subsidye that thei paie which haue benefices. C.xlix.
Taxes or Subsidies xli.
Telesphorus did appoyncte Lente to be kepte afore Easter. C.xix.
Tennis. li.
Tentes lxxii.
Textes prouyng confession C.xvi.
Thales ii.xlii.
Theatres lxxviii.
Themistocles. xxiii.
Theodosius cōmaunded that no Crosse should be grauen on the grounde. C vii.
Theseus first tyrante xxxix.
Thessaly vsed Magike. xxxiii.
Thraciās fashion of buriyng lxxiii.
Thre strynges in the harpe. xxiii.
Three partes of philosophie. xxv.
Thre masses on Christemasse daie. C.xiii.
Three partes of phisike. xxx.
Thre kyndes of lawes. xxxvi.

Three

Three powers of the starres. xxvi.
Tyle and slate. lxx.
Tyrians were conyng Carpenters. lxxix.
Tylias gaue rules of Rhethorike. xxi.
Tithes C.xxxii.
Titles of Bishoppes of Rome C.xlviii.
Tonges. lviii.
Towers lxxi.
Tragidies. xvii.
Tragos. xlvi.
Tranſfiguration. C. and xxiiii.
Tribunes xl.
Triumphes lv.
Tryr. xviii.
Trewe faſte. C.xix.
Truſe for yeres. lvii.
Tubalcain. xxii xlviii and lviii.
Turnyng ourr faces Eaſtward C.ix.
Two kyndes of prophelyng. xxxv.
Twoo partes of grāmer. xiiii.

V.

VEnus lii.
Enus a commen woman. lxxxi.
Vermilion. lxi.
Vigilles C.xx.
Vlcers wer kound by Echilus xviii.
Voyces. xxxix.
Vowes. C.xxix. and. C.xxxv.
Vſe of Scotlande. ix
Vſes in the ſeruice. C.xviii.
Vulcanus. lviii.
Vulturii. lii.
Vxor ab ungendo. x.

W

WAggons. l.
Wiles of houſes. lxx. and. lxxi.
Waſhing of feete on maundy Thurſday xcviii.
Waſhyng dedde bodies. C.xxvii.
Watche wooꝛdes. xlviii.
Watches, Wardes. xlviii. C.xx.
Water is cauſe materiall. iiii.
Water diall. xliiii.
Weightes and meaſures. xxix.

Weuyng lxviii.
Wethercockes. xxviii
Whitsondaie. lxxxvii
What men were deified. i.
Wymble lxxviii.
Wyndes. xxvii.
Wine lxvi.
Wyne tauernes. Ibi.
Winter garlãdes. lvi.
Wolle lxix.
Women had commẽdaciõs in Rome. lxxv.
Women maye not bare their heddes in the churche xcvii.
Women of Inde lxxiiii.
Woorkes due on the holy daies. C. xxii.
Worlde made of naught. iiii.
World was made by meter. xvi.
Wrestlyng. li.
Writyng in Egypte. lxxvi.
Writyng tables. C. i.

X.

X Letter. xiiii.
Xamolxis. xxv.
Xerxes. li.

Y

Y Swnyng. C. xxx.
Ere, who founde it. xlii.
Ymages. lxi.
Ymages of the wyndes xxviii.
Ymages of waxe. C.
Yokyng oxen. lxv.
Yron. lviii.
Yuye. xxxii.

Z.

Z Eno. vi.
Oroastes found Magike. xxxiii.

The ende of the Table.

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